

The Poman der: of prayer.

Wt. x x Ireland Jun.



O man vnynde
Bere in thy mynde: My paynes sincr
And thou shalt fide
The true & kynde. Lo here my herte,

By one of the deuote fathers of the
Charterhous of Shene.



¶ An exortacion to the reders by
a brother of Spyn.



Wsyderyngh the
mystery and infes-
tilitie of this our
moste perillous
tyme / howe the
flode of synne
hath ouer runne
all the worlde: so
that charite and
peace is almoste extyncte / fayth disper-
sed / hope dissoluad / vertue and pyte out-
lawed / sayntite adnulled / presthode dis-
teyned / religion decayed. In maner no
constaunce in the people / no fidelite be-
twene neyghboure and neyghboure /
neyther in byeng nor sellynge / nor any
other contrachte. One scantly may truste
a nother. And nowe suche is the excesse
of glotony / and so the people doth nou-
rishe theyr bodycs: that abstynence is
bannysched / & lechery exalced. Virgines
hath loste theyr dyamonde of shamefaste-
nes / and haue founde the rayle of bold-
nes / whiche is the nouryce of wanton-
nes. Matrimony is tourned to the lust

The pome.

A. II.

of the body. wolde god it were nat four-
ned in to auoutry. where vpō our moſte
holy father in heuen/whiche was wōt
with his ſwete roddē to correcte vs.

Nowe ſore agreed & displeased with
vs/ Shaketh his terrible ſwerde of Jus-
tice ouer vs. ye daylye with the ſame
doth bete vs with famine/derth/and
peſtylence/with ſodayne deth/& ſtrāuge
ſeckenes in our bodics: and all this is
for the synne of our bodics. And ouer
all theſe withi numerable mo miseries.
What dyuylion is amonge the prynces
and heedes of the churche/ I reporte
me vnto you. I do feare me to the great
hurte and opreyſyon of the people. But
very assured I am that it is to the great
domage of grace/ and loſſe of many a
ſoule. What kynde childe of god is there
in this worlde that ſeeth his father ſo
ſore displeased/and also his mother the
catholicall churche ſo ſore decayed/ but
he wolde be ſory/tremble/ and quake/
and ſeke alwayes for remedye howe he
myght agayne be reconsyled to his fa-
ther and helpe to redreſſe his mother ſo
wounded and diſfigured that fro the
heed vnto the ſote I wote nat in what

degree or state of Christes churche. I
may say that there is the lyfe/ the helth
and the conuersacion that shulde be and
hath bene in christianite: our lordc Ie-
su remedye it / and helpe it. For onely
the werke of his insuperable mercye is
must needes be / for it passeth the power
of man/ for of manes behalfe I se no re-
medy / but penaunce and prayer, And
nowe the hertes of the people be so sole-
deicte and conuerted to the affections
of this worlde/ and so depeley encombred
with the studye & busynes therof / that
theyz hertes can nat pray. But whyles
theyz mother doth praye / theyz hertes
be full of wordly cogitacions / and dis-
tracciōs of mynde. They many tymes
agayuste theyz wylles / to the greate
losse of the fruite of theyz prayer: which
if it were pure nothing myght resiste it
it wolde ascende to the thorne of god as
scripture sayeth. And fro thense it wold
nat departe whyle it had obteyned the
peticion. For as saynt Austin sayth.
¶ Impossible it is that the prayer of
many shal nat be herde / specially whā
it doth procede of pure and meke hertz:
For the gospell of Christe doth shewe

Ecclesiis.
xxxv.

Ad fra-
tres i he-
remo ser.
xviii. 8
glosa ad
Ro. xv.
Luce. xi.

Ecclesiast.
xxxv.

Lu. xviii

Psalm⁹.
xc. clama
uit ad me
sc.

Lu. xviii.

vs the importune prayer with contynual
all perceueraunce/ albeit the thyng semeth
impossible that we aske of god / it wyll
at the laste incline the eare of the mercy
of god and obteyne confort / as he shew-
ed in the parable of iiii. loues. And nat
withstandyng that we be nat his fren-
des : but wretches and synners : and
therfore by reason of our synne he seeth
in vs no cause to haue pyte on vs . yet
contynuall prayer wyll bainquishe him
and inclyne his mercy and charite to re-
lyue our necessitie: and satylsyse our
requestes. * As he shewed hym selfe in
the symylitude of the wydowe and the
buryghtwysc iuge / whiche for the wy-
dowes importune and contynuall crye
and clamour was compelled and fayne
to gyue sentence with her. So god wyl-
do/ for so he promyed vnto his people.
with what so euer synne / temptation/
secknes / losse of goodes / or other ad-
uersyte of the worlde we be vexed / call
and praye perseuerantly and we shall
haue conforte. But he byddeth vs pray
and cease nat. But alas for sorowe that
prayer is in maner gone . I mene the
contynually affection/ mynde / and de-

lyre to god and godly thynges/with ha-
boundaunce of dedes of pyte and almes
accordyng to theyr abylite. For who
hath these: he contynually doth pray as
this treatysle folowyng more largely
doth declare: And sheweth also what is
prayer / and howe we shulde ordre our
prayer / & our selfe in the tyme of prayer
And howe we shulde make our petition
with many other greate comodities
and beuyties whiche cometh by pray-
er. And specially remedyes agaynst
wandryng myndes and bayne cogita-
cions in tyme of prayer. whiche pmy-
ses consyderyng / and seyng howe cha-
rite of the people is nowe very colde.

And almes whiche hyd in the bosome *Ecclesia.*
of the poore was wonte to praye in= *xxix.*
staunly: but nowe hath ceased / for ly-
tell is gyuen in the respecte as it hathe
bene. Therfore I was very glade that
this treatysle fortuned to come to my
handes/syth I founde it both good/de-
uoute/struytfull / & catholicall/thynkyng
howe many hertes of the people shulde be
moche cōforted therin/dyd cause it to be
imprynted / & so moche more rather that
the draver & auctoure of it/ is one of the

deuoute fathers of the Charterhous of
Shene / whose vertue and lernyng is
well approued . Wherfore deuoute re-
der I cousell the to bye this swete trea-
tyse / and exercysse thy selfe orderynge
thy selfe there after . And I doute not
but thou shalte do moche honoure to
god / suffrage to all cristen people / and
to thy selfe moche profyte and edifying /
whiche almyghtye god graunte to all
the reders therof . **A. M. E. R. C. H. A.**

Chere foloweth the table and chap-
ters of this presente treatyse .

The prologue of the treatyse fo-
To lowynge . **C**he preface .
Che diffinicion of prayer . **Capi. i.**
Chat we shulde ofte tymes vse pray-
er . **Capi. ii.**

Cof the profyte that cometh by pray-
er . **Capi. iii.**

Of thre thinges necessary to be cōsidered
afors the begynnyng of prayer . **Capi. iii.**

Chowe there is two maners of pray-
ers : of the whiche one is called vocal /
and the other mentall . **Capi. v.**

Cof two thynges necessarily required .

to prayer. Capi. vi.

COf certayne thynges that wyll gyne
a man occasion to prayer. Capi. vii.

CHowe in tyme of prayer somtyme
the mynde is moche distraught by rea-
son of worldly busynes: and remedyes
for the same. Capi. viii.

COf other maner of distractions. And
the causes: & remedies of the same. Ca. ix.

CHowe a man may ordre hym selfe in
tyme of prayct. Capi. x.

CHowe after prayer wyll folowe rep-
tacions of vayne glory. And howe they
may be eschewed and auoyded by dy-
uers remedies. Capi. xi.

CHowe the fynall intente of our pray-
ers shulde be the laude and praise of god
and howe we may lawfullye desyre in
prayer all other thynges necessary / re-
ferryng them to this ende. Capi. xii.

CFor whome we shulde pray. Ca. xiii.

CHowe he that wyll haue his prayer
ascende to god muste make it two wyn-
ges. Capi. xiii.

CThus endeth the table of this
present boke.

The prologue of the treatise folowynge.



With the grace of god I
intende in this treatise
folowig to shewe howe
a man ought to ordre
himselfe i tyme of pray-
er / and what shulde be
the fynall intente therof / and for what
thynges I thynke it molte expediente
for to pray. But fyre of all I shall de-
clare what is prayer after the diffynici-
on of saynte Augustyne / and this in the
fyre chapitre. In the seconde chapitre
that a man shulde ofte tymes vse pray-
er. In the thyre chapitre of the pro-
fyte that cometh therby. In the fourth
chapitre of thre thyngs necessarye to be
consydered tofore the begynnyng of pray-
er. After this I shall speke of two ma-
ner of prayers / that is to say / of mentall
prayer / and vocall prayer. The whiche
saynt Bonauenture deuydeth in to two
partes / that is in to pure vocall prayer /

and myxt vocall prayer. Whiche is one
and whiche is the other/it shalbe decla-
red in theyr places. But my spccyall
intente and meanyngc is moste of the
myxt prayer. For that as I suppose is
moste necessary for to be vsed of such
persones for whome I write this trea-
tise. But aduenture some men wyll
mtruayle why I dyde nat wryte this
mater in latine style / for than it myght
haue bene vnderstante of many perso-
nes: aswell of alyens as of this lande/
but in englyssh / the whiche but fewe/
that is to say onely englyssh men / or
suche as haue ben couersant in englaud
do vnderstante. The cause is this: I
was desyred both of lerned and of vnler-
ned to wryte this treatise. Nat for the
lerned / for they vnderstante scripture/
and knowe this mater better than I/
but for the vnlerned that lacke know-
lege of holy scripture/ to instructe them
in the ordre of prayer. That is to saye/
to shewe the for whōe/or what thynges
it is most expediet to pray/ & what shuld
moue the to praye deuoutlye/ and gyue
them occasyon to perceuer therin/with
suche other as shalbe conteyned in the

sayd treatise folowyng. Nowe I haue
made answere to suche payntes as may
be objected of some quycke witted per-
sones. I wyll beseche the deuoute chris-
tians for whome I haue taken this la-
bour / and wryten this mater at theyr
desyre to the honoure of god/ and to the
profyte of theyr soules and myne / to
loke vpon it substancially. And nat be
contented with redyng it ones ouer/but
kepe it with them contynually / vsyng
oste to rede it ouer/ vnto suche tyme as
they be veray partite therin/for I trust
the ofter that they rede it the better they
shall lyke it. And lyke as a Pomander
whan it is chauffed and made warme
with contynuance in a maners hande
gyueth a fragrant and swete smell / so
I truste this Pomander of prayer / for
so I wyll this treatise be named/ if it be
oste tymes loked on and red with good
purpose to practyse suche thynges as
shall be conteyned therin / wyll gyue a
fragrante smell of spirituall conuersacy
on and lyuyng to the deuoute reders of
it. The whiche if it so do / I pray them
to gyue laude and praslyng to god ther-
fore. And contrarye wyse where any

thyngē is amysse ascribe it) I pray thes
to my insufficiencye and ygnoraunce/
whiche lacke bothe lernynge and elo-
quence. Fynally I beseeche all them spe-
cially that shall profyte by this poore
treatyse / to praye for me a wretche/
whiche hath bestowed this laboure to
the honoure of god and theyz edifyeng/
that I may werke in myne owne lyfe
these instructions that I haue gath-
red and wryten for them. And I shall
pray for them by the grace of god/ who
ever be with them. A W E R.

Clement.

C The preface.



Flate tyme I haue bene
instauntly desyred of cer-
tayne spirituall frendes
to write some treatyse
that myght be iductyue
and also demonstratyue
to suche deuoute persones as lacke lern-
yng and knowlege of holy scripture /
bowe & vnder what maner they myght
ordre them selfe in prayer. To the per-
formacion of this charitable desyre and

requeste I knowe my selfe vnworthye
and vnable / both for lacke of specula-
cion and practyse therof. But withstan-
dyng I wyll desprie my solicitudes in
this mater to call with me to our sau-
oure Jesu christe/ sayngc as one of his
disciples dyd. *¶ Domine doce nos ora-*
re. That is to say. Lorde or maister
teche vs to pray. This done I shall stu-
dy with diligence/some thyng to satisfy
theyz desyre / as it shall please
our forsayd maister Jesu
to gyue me
Grace.



The diffinicion of prayer.

Capitulū, i.



Irste I thynke it
very expedyente
to shewe you the
diffinicion of pray-
er/ that ye may
the better knowe
what it is. Saith
Augustine saith.

*Ser. cc.
xxxix. de
tempore,*

Quid autem est
bectio: nisi ascentio anime de terrestri-
bus ad celestia: inquisitio supernorum:
inuisibilium desiderium: As who shulde
say. Prayer is nothyng els but an as-
cention of the soule from earthly thyngs
to heuenly thynges that be aboue/ and
a desyre of thynges inuisible. we may
take this diffinicion that whan we pray
we shulde nat wylfully suffre the affec-
cion of our mynd to rest on worldly crea-
tures/ but we shulde haue our desyres
elevate vnto god omnipotent in heuen.
And this appereth well in the begyn-
nyng of the prayer the whiche Christe
dyde teache to his disciples: where as
we say. *A* *Pater noster qui es in celis:* *Wat. vi.*

sanctificetur nomen tuum. O ouer fa-
ther the whiche arte in heuen / sancti-
fyed be thy name. This wordc In celis
as sayeth the glose ordinary / is put
there bycause that we shulde in tyme of
prayer eleuare our myndes unto the spi-
rituall heuens / where as is the fater
omnipotent most excellent in his glory.
we shulde so ordre our selfe in prayer
that we myght truely say with thapost-
tic saynt Paule. **A** Postra autem con-
uersatio in celis est.

Ad phe-
lip. iii.

CThat we shulde ofte tymes use
prayer. Capitulu. ii.

Ad cole-
sen. iii.

psalm.
xxvi.

Ecclesi-
xviii.

In many and dyuers places of ho-
ly scripture we be exorted and p-
uoked to frequentacion of prayer. It is
written. **A** Orationibus instante vigi-
lantes in eis in gratiaru actione. Use
you to pray instauntly/ nat sleepynglye/
nor slouthfully: but quykely & devoutly
gyuyngc thankes and prasynges to
god. It is also written. **A** Subditus
esto domino: et ora eum. Subdue thy selfe
man to thy lorde god/ & make thy pray-
ers to hym. Also. **A** Non impediatis

oare semper. Let no thyng be impediment to the / but that thou mayst be euer in prayer. Also our sauour christe in the gospell of Luke. **A** Oportet semper oare et non desicere. ye shulde euer be prayng and never cease. And that postle saynt Paule. **A** Sinc intermissione ad thes. s. ad Timothes. That is to say. Praye you and cease nat. And also: ad Timothes.

Tolo ergo vitos oare in omni loco. **I** wyll that me be prayng in every place. **t. ad Timothes. mo. 11.**

But bycause these wordes soundeth to be very streyte / if we take the litterall sence of them. For it is very harde/ and almoste impossyble for any man euer to contynue in actuall prayer. A certayne holy doctoure expoundinge sayeth. **A**

Nisi desinit oare: nisi qui desinit bene- **Beda su** facere. As long as a man is doyng any per Luc. good dedes: so long he is prayng. And **ca. xviii.** excepte he cease from doyng good dedes: he ceaseth nat to pray. This expencion maketh the wordes before sayd easy / and conforteth the reders or herers of this / yet nat withstandyng I wyll exhorte euery deuoute christiane to gyue them selfe to vocall prayere as nyghe as they may conueniently and expediently.

The pome.

B

For doutles therof wylt come greate
prospte and manyfolde fruytes / of the
whiche by the grace of god parte I shal
briskly and shortly touche.

Chapter the xviij. of the prospic that cometh by
prayer. Cap. iii.

Homella
lxviii.

He holi doctour sait Johs
Chrysostome saith. Mag-
nū vere bonū charissimi
oko. sc. To bryng you in
muche latine it is greate
laboure to me/ and but lytell prospic on
none to the reders. For my purpose is
specially to write to liche persones as
be vñlerned/ & nat to the that be lerned,
wherfore herafter I shall leue the latin
and speke the sence therof in englische/
trustyng that it shalbe more cōpendio
to me/ and more acceptable to them for
whome I wryte. This doctour Chrys-
ostome sayth. Prayer is a thyng of
greate vertue & goodnes. For if ye take
greate p̄fytte by cōmunication with a
mā that is appbate & singuler in v̄tues
Howe moche more sayth he shall that
p̄son haue that in his prayer speketh to
god/ the whiche is the lord & gyuer of
all v̄tues. Saint Augustine sayth that
prayer doth call the grace of the holy

Ser. xxx.
de repre

ghoste to a manes soule / it putteth a
way all hardnes of herte / it maketh fast
lyng & abstinence to be dulcet & delecta-
ble to a manes soule. And lyke as a man
can nat make a fyre refreſhion by meat
without drinke / so fastynge without pray-
er can nat perfyctly norgisshē the soule.
Prayer causeth a pson that is in dedly
synne / & in the state of damnacion to ryse
fro his synne / & to be made the chylde of
saluacio. Prayer as saith Ludolphe the
Carthusian i a certayne scrinē / is a
treisur estimable / & of ſufficient efficacy to
impetrare & get all thing that is good
to repell & withstande all thyng that is
nat good. By prayer we obtine pacience
in al ſeckenenes / diſcaſes / & aduerſties.
By prayer we may ſubdue al euyl affec-
tions. By prayer we may geue the sub-
tilties & diſcretes of our goſtly enemys /
& be able to reſiſt & auyid the. By prayer
we may gladly ſuffre / & be ouglidere with
out tediousnes / al penitential labour / &
afflictions. By prayer we may be able to
þyſte in the ſweete exerciſes of ſpirituall
lyng. By prayer we may reſtreine the
beytall / & carnall appetit / of our bodies.
By prayer we maye cheue the delectaci-
on of vaine thoughtz. By prayer we may

Stablysche our hertes in constraint pur-
pose and spirituall strength to the plea-
sure of god. þþraper is moche profyt a-
ble at every necessyte / for by it we may
remoue and expell fro vs all wycked spi-
rites / and call for our helpe and conso-
lacion the gloriouſ angelles of heuen.
For as ſaint Bede ſayth. A Lyke as a
theſe doth ſte a way whan he hereth the
clamoure or noyſe of his reſiſtentcs : ſo
doth our ghostly euemy the deuyll whā
he hereth the clamoure of prayer. And
lyke as theyr neybourcs come at theyr
callynge to helpe them that be in daun-
ger of theuſe / ſo do the good angelles
of god come to helpe vs agaynſte our
enemyes whan we call to them by prai-
er. The manyfolde afflictions of kyng
þharao by the prayer of Moyses were
euer withdrawen & taken away. whan
the chyldren of Iſrael murmured a-
gaynſte god in deserte / somtymes he pu-
nished them with fyre / somtyme with
brennyng ſerpentes / and ſomtyme by
other meaſures / of the whiche it were to
long to ſpeke nowe / but euer whā Moy-
ſes prayed for the our lorde withdrew
hiſ ſwerde of vengcaſice fro them. By
ſaint joſeph the obſeruer of god

prayer byng Dauid was deluyered fro
the persecutions of Saul and Absolon.
By prayer Elias obteyned of god
that it dyd nat rayn by the space of. iii.
yeres & . vi. moneths / and thā he prayed
agayne for to haue rayne / and it plea-
sed god to sende suffyngente therof for
the production of frutes and other ne-
cessaries. By prayer Helicus dyd reyse
fro deth to lyfe the shypide of the Suna-
myte with whome he had his hospita-
lité. It wolde aske a long space to speke
of all the myacles and other thynges
that the propheteis and other good men
of the olde lawe / and the apostles with
other true christians of the newe lawe:
hath obteyned of god by the vertue of
prayer. wherfore I wyll let them passe/
praying you my spirituall frendes to be
contented with these fewe / the whiche
I haue nowe shortly touched. And for
a breue conclusion of this matter I shall
byng one auctorite of the gospell that
doth sufficently expresse what profyte
cometh by prayer / though there were
no mo in all holy scripture but onely it.
Our maister Christe in the gospell of
Marke sayth. *¶* **Quicunq; orantes** *Cap. vi.*

petitis : credite quia aripictis : et tunc
mentibus. That is to say. what so ca
nedyt ryghtwysly desyre of me by pray
er / beseue that ye shall haue it / and ye
shall haue it after your desyre / byles
moche better / and more for your propys
10. Therfore seyng that prayer is so
graciousynglye / and so acceptable to god
Let vs nat forget to pray / but let vs oc
cupy our selues therin / as moche as we
may conueniently / But peraduenture
soone me of the woldes byll say. Praise
is myned to contemplasyse and reli
gious personys / for they haue nothynge
els to be occupied with / wherfore let
them pray. But we that be men of the
woldes haue other busynys to do / and
thorefore we may nat be ener rennyng
to the churche to make our prayers. It
shalbe sufficient for vs to pray on the ho
lydayes. I seare me lest there be many
of this farrante to the woldes / more is
the pyle. And I thynke that the cause
therof is blyndnes of herte engendred
by custome of synne. From the whiche
to be deliuered: our mother holy chur
che doth pray saying. **A**ccitate cora
dis libera nos domine. I knowe nat what

It shulde auayle to exhorte suche persones to prayer/ excepte they wolde fynde purge theyr soules from this blyndes by contrition/ confession / and satisfacion. yet nat withstanding if they wolde fall to prayer/ by the vertue therof/ they myght obayne grace, to rysse the more quickeley from theyr lynfull lyuyng. But my purpose as nowe is to wryte speccally to suche deuoute persones/ as I truste wyl nat to theyr knowlege rest in dedly synne / for all the temporall lucres of this wорld. And I truste of that disposition therbe ryght many. whose nombre I beseche our lord to multiplye and encrease. These deuoute soules I wyll euncel ofte tymes to vse prayer/ and nat to make suche excuses as the other persones before sayd do. For as sayth saynte Johu Christosome in his foresayd honuly. It is no sufficient excuse to say they may nat be euer at the churche to praye. For a man that is well disposed may pray in any place where so euer he is. For it is neyther the place/ nor the tyme that is impedimente to prayer. If a man neyther lyfte vp his handes

towardc the heuens / nor knclc on his
knces / nor make tunsyon on his breste /
but shall he make a parfyte praycr / if he
rendre to god onely a feruent and des-
voute mynde. That man that is come
of noble blode and ryall progeny may
be at lybcre to frequentate the churche
and other secrete places at his pleasure
for his deuocion. And therfore may he
the more quetyly gyue hym selfe to bo-
call praycr . And nat onely whan he is
secrete / but also whan he is in company
he may vse to pray / though his praicers
be than the shorcer. As for an example /
whan he lytteth at dynner / or souper / or
whan he is somtymes at other honeste
recreasyons : he may lyftc vp his herte
vnto god / saying in his mynde / though
he speke nothyng with his mouthe .
Iesu haue mercy vpō me / and forgyue
me all my synnes. Iesu gyue me grace
to be thy true and faithfull seruaunte .
Iesu make me to loue the with all my
herte & al my soule . with suche other as
it shall please god to put in his mynde /
somtymes saying one / and somtymes a
nothcr . And if it please hym to speke
with his mouth he may somtymes say

Que benign Jesu. And somtymes. Que
maria. with suche other shorte prayers
as shall come to his remembrance / the
whiche saynt Augustine calleth. Oto-
nes iaculatories. That is to say / pray-
ers iaculatori: or redy at the hande.
And they be very profitable and expe-
dient to obteyn grace. Thus may the
man of worshyppe occupye hym selfe in
prayer. Other men that be of inferiour
degrees whether they be marchantes/
yomen/ or craftes men/ or of what con-
dition so ever they be they can nat be ex-
cused / but they may vse moche prayer
if they wyl. For if they be rydynge or
goyng in iourney/ they may haue space
þnough thereto / if they be at home at
theyz occupacions or sellynge of theyz
ware/ yet may they vse suche shorte prai-
ers as I haue before sayd: in theyz shop-
pes or other places where they be. For
god regardeth more the herte & mynde
of hym that prayeth / than he doth the
place where he prayeth. The prophete
Hieremy beyng in the foule prison/ and
standyng in clay and dyre / made his
prayers to god. Danyell in the lake of
Lyons dyde also praye to god. Jonas

beginning in the bely of a greate sythe dyd
nat forget to pray. The thefe hangyng
on the crosse at the right hāde of christe
made his prayer in fewe wordes. Job
lētting on the doughyll dyde offre vp
his prayers to god. And all they by the
merites of theyr prayers were herde of
god. and they obieynd theyr desyres
so theyr greate consolacion and eōforte
Here may pe se that god doth accepte
the deuoute prayer of man in what place
so cure it is sapd. Therefore my entirly
beloued frendis let vs exercise our selfes
in prayer as moche as we may / never
desertyng it for the tyme nor for the
place. For every tyme / and every place
is apte and conuenyent for prayer. For
as we gye our selfes thus to prayer / I
trust in the goodnes of god we shal tast
of the holosome and swete fruytes that
cometh therof / of the whiche parte I
haue shorly touched here before.

Concernyng the thynges necessary to be con-
sidered afore the begynnyng
of prayer. **L**xxviiii.

After the mynde of the mcllyfla-
uous doctoure saynt Bernardē in
his boke of sentences. It is necessarye

for eueryp person to consider thys thing
tofor the begynnyng of theyr prayer.
Fyrste what thyng they intede to aske
in prayer. Secundaryly of whome they
ask. Thyrdly them selfe that do ask.
As to the fyrste party I say it is neces-
sary to consider before theyr prayer
what thyng they intede to aske in pray-
er / lest peradventure they shulde aske
that thyng that shulde be contrary vnto
charite / as the deth of theyr enemys /
damage of theyr neyghbours / or other
suche. He that so prayeth deserueth nat
for to be herde of god. For he in the gos-
pell of saynt Luke / the syrte chapatre
both ethorze vs for to loue our enemys
wyllers or enemys / and to be beneficiar
all to them that do hate vs / and to pray
for the that wrongfully do psecuse vs.
But if we pray for the remission of our
synnes / for the grace of the holy ghooste /
for vertue / for spirituall wysdome / for
faith / for trouth / for iustice / for mekenes
for pacience / & for suche other / than al-
myghty god of his mynyte goodnes
wyll quykely here vs / & graunte our de-
syre. For of them that in prayer asketh
suche thynges almyghty god speketh Cap. lvi. 24
by his prophete Esay sayeng. ¶

Cap. vi.

Cap. lvi. 24

Whan they be spekyng I shall here the/
and before they begynne to crye I shall
graciously here them. Secundarily we
must consider of whome we aske any
thyng by prayer for the saluacion of
our soules. For we ought to haue afore
our eyes as the onely graunter and gy-
uer of our petition / that is to say god
omnipotent. And in hym we must con-
sider. i. i. thynges / his infinite goodnes/
and his superexcellent magesty. His
goodnes by the whiche he wyll freely
graunte vs our desyre / and this shall
cause vs to haue a greate confidence and
truste in hym. His magesty by the
whiche he may graunte and gyue what
so ever it shall please hym. And this
shall cause vs to gyue honoure and reue-
rence to hym / as it be semeth the crea-
ture to gyue to him that dyd create and
make hym. Thyrdly we must consider
our selues who and what we be that do
askie any thyng of god by prayer / that
is to saye / that we be wretches of the
worlde & greuous synners / deservynge
to obteyne no thyng that we praye for/
as of our owne mercies : but onely by
the greate mercy and goodnes of god.

And this wyll cause vs to humilitie and
mekke our selfes in the lyght of god/and
than we may be sure that he wyll nat
disprise our prayers. For the prophete
sayth. **A**Our lorde hath loked on meke **psal.**
men : and he hath nat dispised theyr **L.**
prayer.

Chowe there is two maner of pray-
ers : of the whiche one is called
vocall / and the other
mentall. **L.****a.****v.**



Erede by a holy doc-
toure of two maner of
prayers : of the whiche
one is called vocal pray-
er / and the other is cal-
led mentall prayer. **A**

Vocal prayer is that / the whiche is
spoken by mouyng of the tonge and of
the lippes : and by pronounsyng of the
sounde. Of this prayer speketh the pro-
phete in the thyrd psalme sayng. **A**
Voce mea ad dñm clamaui : et exaudi-
uit me de monte sancto suo. I cryed to
our lorde with my voyce / and he herde
me from his holy hyll. And also in the
xviij. psalme. **A** In tribulacione inca-

et sal. 77.

inuocauit dñm : et ad dñm meū clamauit :
Et exaudiuit de templo sancto suo : vocem meam. sc. In my tribulacion I inwardly called our lorde / and I cryed to my god / and it pleased hym from his holy temple to here my voyce. After the mynde of saint Bonauenture in his thyrde question vpon the. xiii. distinction / in the. iii. booke of the master of the sentences : vocall prayer may be deuided in to. ii. partes / that is to say: in to pure vocall prayer / and in to myxte vocall prayer. Pure vocall prayer is what a man speketh the word / with his mouth / without any affection or deuocion of the mynde perteynyng thereto. And this is but of small merite and lytell effecte / if there be no intention actuall nor virtual goynge tofore / but if it haue an intention goynge tofore / that is to say if a man at the begynnyng of his prayer lyfte up his mynde to god with good purpos to pray deuoutly / than is this prayere meritorie / though his mynde afterwarde by faylte be nat moche theron / it is sufficient to excuse a man of his duty. Myxte vocall prayer is that the which is spoken with the mouth / and proce-

deth fro the herke with ardast deuocion
and seruēt affection of the mynde. This
maner of prayer is very good & profytal-
ble / and greatly accepted in the syght
of almyghty god. And vnto suche per-
sones that perceyue theyz deuotion to
increase by spekyng of the swete words
in prayer / this myrtle prayer is comly
the best: / this I thynke doth fortune
most ofte in good deuoute people of the
worlde / for whome I specially wryte
this treatise / the whiche haue a good
mynde to serue god. But yet they haue
nat expeynce of the delcettable spiritu-
all lyfe / nor dyde never taste the swete
deliciouswynes of the lyfe contēplatif
whiche god hath reserved vnto suche
persones that be as it were sequestrate
from the worlde / and the affectiōs ther-
of / & thorough the mortificacion of sens-
ualite be made by the grace of god
muche spirituall. The mettall prayer of
the whiche herafter I intende to speke /
as it shall please my maister Iesu for to
gyue me gracie / I thynke is the best: / if
it be vsed soberly and discretely. For els
it is so laborous and so vvolente / that
within shorte space it wyll bryng a man

unto such debilitacion and weyknes
of brayne that it wyll cast hym in great
daunger of seckenes / or some other grete
inconuenyence.

Mentall prayet is that the whiche
is offred to almyghty god with partys
scrutoure of sprite and denucion of the
mynde / without any sounde of wordes
spoken by the mouth . This prayer is
of greate efficcie and profytable if it be
vsed discretly as I sayd before . In some
case the myrtle vocall prayet is better to
some persones than is this . But if we
shall speke simpliciter and without any
suche respccte I thynke this mentall
prayet is the beste . For vocall prayet
bothe pure and myrtle may be spoken
and sayd whan the mynde is occupied
with bavue cogitacions of thyngs sayd
or done in the worlde / the whiche par-
teyneth nothyng to theyr prayet . But
this mentall prayet is of so noble and
so pure nature / that it wyll nat at that
tyme admynite any other thought that
shulde be impediment or lettyng to it .
For whā a man prayeth mentally / his
mynde is onely therpon / or vpon due
circumstaunce perteyning thereto . And if

any other thought by chauice do occupie
his mynde / for that tyme he ceaseth
to pray mentallyc. This prayer is of
greate excellency and dignite / & is the
very true and faythfull ambassadoure
betwyxte god and mannes soule. For
there can none aduersite let hym but
he wyll go the ryght way to the celestiell
all palays / where as the kyng of all
kynges: and lorde of all lordes doth con-
tinually tarye / and there effectuallly
with due honoure and reuerence shewe
the causes of his conyng. yea / and this
heuenly messenger ordereth hym selfe so
wysely and so amplyably that the molte
hygh and almyghtyeste kyng and em-
peroure wyll nat lightly deny hym any
maner of thyng that he desprieth. But
what so euer he charitably asketh / this
most henely kyng graciously graunteth.
On this maner prayed Anna the wyfe
of Helcana / as it is expreſſely manifest
by the Bible in the fyſte boke of the
kynges. whan Hely the preſte dyde be-
holde her face largelie perfuſed with tea-
res of deuotion. She prayed to god by-
cause ſhe hadde bene all her lyfe without
any fruyte procreate by the ſede of man

The poin.

L

that it woldc please his mercy & good-
nes to graunte her a sone that myght
be his true seruaunte. As she prayed in
this maner. Hely seyng her lyppes
moue and herynge no voyce thought
that she had beene inebriate with dryn-
kyng to moche wyne. It may well be
that she was dronken / but nat of this
materiall wyne made of grapes by the
crafte of man / but she was dronken with
spirituall wyne of deuotion the whiche
came fro the wyneseller of heuen / wher
of the holy ghoste / the chyrdc persone
in trinite is the tauner / or pynctener.
Oh howe blessed is he / or she that may
be inebriate with this wyne: I beseche
you all my spiritual frendes to pray for
me a wretcho / that I may haue grace
so to ordre my selfe that I may deserue
some thyng to taste of this wyne / to the
laude and prayse of hym that is bothe
wyne and wyneseler. I mene of this de-
uoute and swete mentall prayer / of the
whiche to speke a lytell more I holde it
exedyent. wherfore I wyll exhorte
suche persones that by grace can and
may practysse them selfe therin to use it
with discrecyon. And if they perceyue

the selfe strong of nature and may well
away therwith to vse it ofte / but nat
long at ones. If they perceyue the selfe
wyke or feble in braynes it is good for
them to vse it but a lytell. It is a picy
crafte to pray mentally. And therbe as
I suppose but fewe that be conyng ther
in. This arte perceyueth moste special
ly to contemplayfe persones: and other
deuide seculer persones that haue su
fycient knowlege of scripture and spir
ituall thynges. To other buleried per
sones it is moste profitable to vse the
prayer of mouth/gþuyng thereto the de
uocion of mynde as moche as they may
And this for a conclusyon/ as sayth sait
Thomas. It is expedient for euery per
son to exercyse and vse that maner of
prayer/ whether it be mentall or vocall
wythe whiche they synde most swetnes
and increas of deuocion.

Concerning the iudgement of the law
of iustynge necessarily required
to prayer. Capi. vi.

If that the prayer of man shall be
pleasant & acceptable in the syght
of god/ it must haue two properties:

The pom.

C.ii.

that is to say/ deuotion & contynuallce.
Fyrste I say our prayer must be offered
to god with deuotion/ and with inward
ly affection of herte and myndes/ or elis
it is no meruayle though he be nat
herde of hym to whome we praye. for
of a man shulde shake his supplyacion
to a greate prynce of this worlde in any
necessary cause/ cyther for hym selfe or
for his frende/ and dyde nat speke effec-
tuously nor hertely in the sayd cause/
but slouthfully and as it were slepyng-
ly pronounce his wordes / so that the
prynce myght well and cuydently per-
ceyue that his herte dyd nothyng agre
with his wordes: it is to be supposed/
that he wolde deny his petition or sup-
plyacion. So lykewyse whan the ex-
cellent prynce of heuen the whiche kno-
weth the herte and thought of euery per-
son/ doth perceyue that in the tym of
prayer our hertes be nat consonant with
our wordes: it is no meruayle though
he regarde nat our petitions or praier
wherfore it is very expedient if our praier
ers shalbe accepted of god / that we en-
deuer our selfes to pray with fernoure
and deuotion. Of certayne thyngs that

shall gyue vs occasyon to deuocyon in
tyme of prayer I shall shewe you heraf-
ter by the grace of Iesu. But byste I in-
tende somthyng to speke of the contyn-
nuance that we shulde haue in prayer.
Our sauouore Christe in the gospell of
Matthe, doth prouoke vs nat onely to
prayer saying. *Et petite et accipietis;*
querite et inuenietis; pulsate et aperi-;
tur vobis. That is to say, Ask and ye
shall haue / serche and ye shall fynde /
knocke & I shall open to you. In these
wordes we may haue a greate confidence
and trusse to obteyne what so euer we
ryghtwlye desyre by prayer. For he
that byddeth vs aske wyll nat deny. If
he wolde haue denied / he wolde nat
haue bydden vs aske. And therfore sait
sayth Augustine / Hermone quinto de
vbiis dñi in euangeliū scdm Mattheū.
He that councleth thus to aske / wyll
he deny: as who wolde saye/ no. But
peraduenture somtymes he wyll nat
graunte our petitions by and by / but
deferre vnto a nother tyme. And that
for diuers causes: the whiche if I shuld
nowe recypte / they wolde aske a longe
tyme/ and therfore I wyll let the passe

Cap. vii.

all/excepte one that is molle for my p[er]it
p[er]se. After the oppynynge of dynges doc-
tors somtymes almyghty god deser-
tith to graunte the petions of his sup-
pliante[rs] and letiante[rs] : b[ec]ause he
wolde that they shalde contynue and p-
sener in prayere. For perseuerante in
prayer and in every good dede is wor-
thy to haue a greate rewarde / and ther-
fore it is wryten. **A** Qui perseuerant
in op[er]is in finem hic saluus erit / who
that in goodnes doth perseuer unto the
ende he shalbe sauued. And also of the
perseuerance in prayer / it is wryten.
Mat. x. **A** M[iserere] est finis orationis/
de principiū. The ende of prayere is bet-
ter than the beginnyng. wherfore our
mister Christe sayth. **A** Oportet sem-
per op[er]are et non desiccare / ye shalde per-
seuer in prayere and nat sayle the. Thus
doth our sauient Iesus spckyng in ho-
ly scripture exhort[us] to the contynu-
aunce and perseuerance in prayere.
And he doth nat onely counceyle vs by
his swete and confortable wordes : but
also he prouoketh vs thereto by saint-
like examples. Of the whiche one we
redē in the xviii. chapitre of the euange-

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Mat. x.

Cap. vii.

Lu. xvii.

liste Luke / where he sayth. **¶** **I**ude
quidā crat in quādā cūitate. **¶** There
was a iuge in a certayne cyte the whi-
che dyde nat feare god nor man / vnde
whome came a certayne wydowe of the
same cyte desiryngh hym that she might
haue ryght of her aduersary. He defer-
red and wolde nat regarde her wordes
of a longe season . But yet at the laste
bycause of her importunyte he remem-
bered hym selfe and sayd . Thoughē it
be so that I drede neyther god nor man
yet for her perseuerante instaunte and
desyre I wyll se that her aduersary shal
do her no wrong / liste peraduenture at
the laste thorugh her importunyte she
wyll be vnto me nioche tedious . This
afore sayd parabole spake our sauoyour
Iesu Christe for to prouoke vs vnto the
contynuance of prayer . And in lyke
wyse as the iuge dyde deferre by a long
space / and yet at the laste dyd cōdescen-
buto the desyre of the wydowe bycause
of her contynuyng instaunte . So wyll
the most glorious father of heuen som-
tyme deferre for to graūte suche thingz
as we do desyre of him by praier . But if
that we wyl pseuer alwayz call to him

contynually/ at the laste he wyll graunte
our peticions; by cause of our importun-
yte. Also of this matter we haue a no-
ther parabole in the gospell of Luke.
Where our sauyoure Christe sayth. **A**
Duis vestrū habebit amicū. &c. whiche
of you hath a frende and goeth to hym
at mydnyght saying to hym. My frēde
I pray you lende me. vi. loues of b̄cad
for I haue a straunger come to me/ and
I haue no b̄cade to set on the table be-
fore hym. And he beyng within sayth
answeryng on this maner. I pray you
disease me nat / for my dores be shette/
and I and my seruauntes be all in bed.
I can nat nowe ryse and lende the you.
yet he is nat contented with this an-
swere / but tarþeth styll contynually
knockyng and callyng/ and wyll nat re-
tourne to his hous tyll he spedē of his
purpose. I tell you trouthe sayeth our
maister Christe. If he wyll nat aryse
by cause he is his frende/ yet for his im-
probite or his importunyte/ at the laste
he wyll aryse and lende hym as moche
b̄cade as is necessary. **C**He here my
ghostly frendes howe our louyng lorde
and maister Jesus Christe sheweth to

vs this parable to proue vs to the
perceuerance of prayer/ whose couzell
and puocacion is we folowe/bndoutely
as this mā causeth his frende to rysse
at mydnyght and lende hym breade.
So wyll almyghty god though he de-
ferre for a tyme/ gyue vs all thyng ne-
cessary/ if we call to hym with contynu-
aunce and perfourmaunce of prayer.

COf certayne thynges that wyll
gyue a man occasion to pray
deuoutly. *Capi. viii.*

Ipromised here tofore that I wold
shewe you of suchethynges that
wyll gyue you occasyon to deuotion in
tyme of prayer / wherfore by the grace
of Iesu nowe I shall do my diligence to
perfourme that promyse. It is a spey
all helpe to deuotio before your p[re]ayers
to make a due preparation. Therfore
it is wryten. *Ante orationem prepara- Ecclesia.*
tiam tuam. Before thy prayer prepare
thy mynde / or thy soule thereto. But
peraduenture some men be ygnoraunt/
and knowe nat howe to prepare them/
therfore I shall shewe the after my sim-
ple reason the maner therof. *Cyp[ist]* *xvii.*

Whan ys entende to pray tofore the be-
gynnyng of your prayer call to mynde
parte of the many and greate benefites
whiche god of his goodnes
hath sufficently idued you. As the bene-
fites of your creacion/ howe he created
and made your soule to his owne symy-
litude or lyknes. Of your redempcion
howe it pleased the seconde person in
trinite to come fro the glory in heuē vn-
to this vale of misery/ and here to suffre
greate piciury and paynes all the tyme
of his lyfē/ and at the laste moste bittē
passiōn and deth on the crosse/ for the re-
dempcion of you and all mankynde. Of
your pſeruation/ howe that god of his
ungader grātousnes hath pſerued you
from the fyre day of your nativite to
this present tyme/ gyuyng you meate &
drynke & clothes: and all other thyngs
necessāry and expedient for you to haue
And besides these many tymes he hath
deliuered you fro the icopardi of corpo-
rall deth. Where as if ye had ben deed at
that tyme/ pchaunce your soule shulde
haue bene in great daunger of dāpnaciō
by the reasōn of deedly synne/in the whi-
che pādventure at suche tyme ye were

culpable. Of your pmyled gloriſſacis
howe god of his charitable bnygnyte
hath predeſtinate you to be perpetuall
inheredytare of the kyngdome of heuē/
where as ye shall haue the fruicion and
clere syght of his deite/ the whiche ſhal
be more ioy to you thā my pen can write
herte can thylike/ or mouth can ſpeke. •
Reñeþryng theſe with ſuche other/ as
it ſhall please god at that tyme to put in
your mynde/ gyuelaudes and thankes
hym/ nat onely for the: but also gene-
rally for all his other benefyts the whi-
che be innumerable. whā ye haue thus
done/ remembre howe vñthākfull & howe
vñkynde you haue benc to hym/ that
dyde never before gyue hym due than-
kes for all ſuche his greate benefytes/
but moſte vñkyndlye forgetyng them
haue offendid his mageſty by the rea-
ſon of innumerable ſynne/ the whi-
che ye haue commytted by all the ty-
mes of your lyfe. Befeche his grace
than of mercy and forgyuenes know-
legyng your ſelfe to be a wretched ſyn-
ner/ and of ſo greate fraylte that ye
be neyther able of your ſelfe to praye
deuoutly/ nor to do any other good dede

acceptable to hym. Desyre hym mckely
and louynglye that he wyll wytsafe to
direccte your prayer / so that it may be
acceptable to hym / and profitable to
your selfe / and all other thynges neces-
sary to be prayed for / saynge with the

Prophete Davyd. **A** Dirigatur dñe
oko mea : sicut incensum in conspectu
two. Good lord I beseche the that my
prayer may be directed and ascended in
the syght of the lyke to the swete odour
of encense. Thus orderyng your selfe
as I haue nowe sayd / I truste in the
mercy of god that ye shall make a con-
uenient preparaciō goyng before your
prayer. And this take ye for the fyriste
thyng that shall gyue you occasyon of
deuocion. **C** The seconde thyng that
shall cause you deuoutly to praye : is to
remembre fyriste what nedē and necessary
te ye haue of prayer as cōcernyng your
owne persone. Secondarily what nedē
generally al the worlde hath. And thrid-
ly what nedē the soules haue that be in
the paynes of purgatory.

C Fyrist I say it shall moue you to pray
deuoutly if ye entierlyc wyll consider
what nedē you haue of prayer / as con-

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cernyng your selfe. For if ye exampyne
your conseyence depely / conseyderynge
diferetly howe your fraylte is moche in-
clyned to pypde / to wrathe / to envy / to
slouth / to glotony / to auarice / to leche-
ry / and to the spyces and banches of
them. And on the contrary parte howe
sowe ye be to visyte the seke persones /
to cōfōrte them that be desolate & lacke
consolacion to gyue almes to the poore
people. &c. And howe tedious it is for
you to here the wōrde of god preached /
to here your masse & other dyuyne scr-
uyce. And howe sōpnolent and sleepy ye
be therat / with suche other poyntes : I
doute nat but ye shall wel perceyue that
you had greate nede of prayer for your
owne persone / and that shall moue you
to pray devoutly.

Secondaryly I thynke that it wyll
cause you to pray devoutly if ye consy-
der what nede all the worlde hath of
prayer. For as sayth saynt Iohn the
apostle in his fyfte epystle. *¶ Mūdus Cap. v.*
totus in maligno politus est. That is
to say. All the worlde is set on vnhap-
pynes and myschef. Nat so to be vn-
derstante that every glone in the world

is so yll disposed. But that many t and
it is to be feared leste the most parte be
muche set to folowe that concupiscence
of vice & synne we knowe by dayly ex-
perience that in the people of the worlde
vertue doth greatly deceape / & vice doth
dayly increase & multiply: who is nowe
swynginge that tuer lawe or herde of ma-
newe inuencions of pryde and vanities
than is in these dayes. who herde tuer
of mo dcsccites and fraude s amonc
kynstolkes and neyghbours: was the
synne of the flesche tuer more vsed / syth
the tyme that Sodome and Gomorrah
were destroyed than it is nowe: was
therc tuer greater swynginge & blasphem-
yng than is nowe: It is taken but
for a trifle to swere by the precions wou-
des & body of our saviour Iesu Christ
and by the masse / and by the glorious
sacrament of the auer. Alas for pyte
it wolde aske to longe spacc if I shulde
reherce syngulerly by hym selfe every
greate notable vyce that is comonly &
dayly vsed in the worlde. But you my
spiritnall frendes that be more conuer-
taunt in the face of the worlde than I
am / may se and perceyue moche more

abusyou/ that I cease to speke of nowe
by cause I wyl nat tary so long in this
mater. But if I shall speke any thyng
concernyng the mynystres of Christes
churche that shulde be adourned with
grace and vertues to the ex ample of o-
ther/ I feare me that amoneg yarte of
them is also made abusyon. who herde
euer of more symony: who herde euer
of more hyllyng of benclyng vnder go-
lour of penloun. who herde euer of more
auarice reþyng among seculer prestes
than is in these dayes: To speke of the
that be reguler/ who saue euer religio
more remissly kepte: who saue euer so
many apostate that haue forfakē they
religion and be nowe in seculer habyte:
And for a conclusyon to speke general-
ly of persones of eury faculte: who
herde euer of more heresly open and su-
spected than is in these dayes: Take
herde deligente redre and consider whe-
ther the woldes of saynt John before
reherescd/ may nowe be verifid. or nat/
where he sayth. **A** Mundus totus in
maligno politus est. The woldes is all
set on sygne. I thynke there is no man
that proundly & effectuallly doth consider

this general misery that is vsed throug
the mooste parte of all the worlde/ but it
hall gyfe hym occasyon to praye de-
uoutely for amcndement therof. And
this for the seconde parte.

CThyrdly to consyder howe greate
nede the soules that be in the paynes of
purgatorye haue of prayer / wyll also
subministre plentuous and haboudant
matter of deuotion . For there they be
Without cosolacion or conforte in greate
derknes and mystry / suffryng paynes
ineffable / and contynually calling and
cryeng for mercye / and for to be relyued
with deuoute prayers : and other charis-
table dedes of good christiens yet ly-
uyng in this worlde. Oh what herte is
so hardel that wyll nat be mollisched with
compassyon vpon those poore soules /
that there be in paynes intollerable. It
passeth the capacite of all men lyuyng
to expresse the greatnes of the paynes
with the whiche they be greuously tor-
mented. After the mynde of some doc-
tors : theyz paynes be egall in compa-
rison to the paynes of hell. Excepte
that the paynes of hell be perpetuall /
and the paines of purgatory temporal.

There they be somtyme in extreme
coldnes / and somtyme in extynguible
hotnes. That hotnes astic the opini
on of some catholick men / as ferre ex
cedeth the hotnes of this elementar
and materiall fyre / as the hotnes of
this fyre passeth the hotnes of the
guratife fyre paynted on a wall. If any
suche comparison may be made: I wyl
speke nomore of this mater / for I can
nat expresse / ne ther in generall nor in
speciaall what horrible paynes the soule
that be there suffre / and shall do unto
suche kyne as they haue made condynge
farsilacion for they trespasses comys
ted / and nat suffyciently punylshed in
this lyfe. Excepte they be released by
the deuoute prayers / as I sayd before /
and by other good dede of charible cri
tians lyuyng yet in this world. Wher
fore euery deuoute person before the des
gyunning of his prayer call to mynde
the mesable paynes that these soules
do suffre / thynkyng if he were there
with them howe glade he woldc be to
be released by the merites of suffrages
and prayers. This doyng I suppose
that ther is no man so colde nor so dull /

The poin.

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but he wolde stya him to the warinnes
and seruouce of deuotion.

Chode haue I shewed you after my
poore maner of acceptynge mynes: a he
whiche well consydered before the be-
gynnyng of prayer wyl excite and
indue your hertes to the scrutynet
es of deuotion, yet I intende by the
helpe of Iesu brytely to supadde and
put oure thyng more, and so to make an
ende of this mater: But peraduencie
comyng wyl chynke that I am sup-
posed withis paynt, for it wold be ve-
ry long and tedious to remembre so ma-
ny thynges ouer 10000 the begynnyng
of prayer. As to this obencion I make
this answere. If a man shulde consider
every thyng at the large as it is written
it wylde albe a long space. But the ef-
fecte of the wyl a quyncke memory may
be so shottly apprehended that they shal
nat be tedious, nor any thyng greevous
to knyf siche whiche shall please to put
the in practyse. But yet for more com-
pendiousnes I wyl that all be nat re-
membred at one tyme, but somtyme
one, and somtyme another, and so I
wylke they wyl be tedious to no man.

An other meane that wyll gyue you
occasyon for to pray deuoutly, is tofore
the begynnyng to thyngke that eynher
tofore your prayer be accomfisched, or
els as shortly as ye haue made an ende
therof that ye shal departe out of this
worlde, and be presented to the ryght-
wyse iuge, thereto make a strete ac-
compte and recknyng of all the tyme of
your lyfe past. But yaduenture some
wyll say, why shulde I thyngke so? For
I truste to lyue many yeres longet. As
to that I say nat nay, but it may so for-
tune. That withstandyng you beynge on
lyne at the begynnyng of prayer, if it
shal please god, ye may departe tofore
ye haue made a pfecte ende therof. And
if I woldc alwyse this parte to be true
there is no man lyuyng that may truly
alwyse the contrary. Therfore I holde
it moche profitable thus for to thyngke
And so doyng I truste it wyll gyue you
greate occasion to deuocion.

Howe in tyme of prayer somtyme
The mynde is moche distracte by rea-
son of worldly busynes, And re-
medies for the same. *Ca. viii.*

The poni.

D.ii.

Eke as example by every thyng
that is heuy of the selfe/or layden
with any thyng that depresseth the bes-
ter / soner and more easely it may dis-
cende downe the hyll / than it may as-
cende vp the mounie / prayer is an as-
cencio of the mynde to god/as Damas-

E. iii. ca. **xxii.** **Psal. xii.** **ene** sayth. Accordingynge also to the wor-
des of the prophete in his psalmic sayng

I haue lyfte vp myne eyes vnto the
mountes. That is to say / I haue made
my prayer to the holy sayntes in heuen/
as meane to god / of whome I truste
helpe and socoure. For my socoure and
helpe is of god/the whiche made heuen
and erth. wherfore every thyng that is
heuy vnto the soule / doth depress the
spirite and setteth partie deuotion/and
causeth many and oftentimes distrac-
tion of mynde in tyme of prayer. Accor-

Sapie. i. **dyng** to the sayng of Sapience. The bo-
dy that is corrupte / doth greue and let
the soule / & the sences do depress hym/
whosc mynde is occupied aboue many
thynges. For vndouted in tyme of pray-
er/ there the mynde is moche inclyned/
wher aboue in other tymes it is most
occupied. If greate study/busynes/and

care doth occupy the mynde / as to get
temporall riches and honoures : worldly
promocions : or other suche pleasures.
No meruyle if that soule can nat be
fixed in one thyng / specially if it be e-
uer spirituall. But prayer syth it is one
of the partes of contemplacion / if it be
pure / it hath respecte vnlly or pryncip-
pally vnto one thyng / whiche is god al-
myghty. To whome prayer bereth the
peticion of the herte / and maketh sup-
plication for helpe. But the hertes of
them that be occupied in many thyngs
can nat longe be fyred on one thyng /
wherfore theyr prayer can nat be longe
pure without distractiōn of mynde.

Martha was occupied aboue many Luce. x.
thyngs : and therfore she was troubled
in her mynde. But Mari occupied a-
boue one / dyde chose the better parte.
And therfore she was quyet in spirite /
and all togethere contemplatyue. Of the
whiche example we may lerne / that sith
both these wome were holy and moche
accepte in the faudure of god / that the
labours of them whiche benc prelates
and take cure of other / and be contente
for the loue of god to leue theyr contem-

placion / and to take labours spirituall
or temporall for theyz subgectes / bwe
muche meritorious . For albeit that
they haue distractions in theyz prayce /
and somtyme felic nat suche swetnes &
flanic of deuotion as they were wonte
to haue afore they dyd take the office on
them / yet let them be sure : syth theyz la
bours is for god / and helpeynge of soules
so moche more ryche is theyz merites
afore god / howe moche more is theyz
labours i and cures : In so moche that
these housholders also / whiche discretly
and truly doth occupye the worlde for
the mayntenyng of theyz housholde / all
beit they comenly haue distractions of
mynde in tyme of theyz prayer: yet they
nat wyllyng to haue suche euagations
of mynde : if they often call in theyz
mynde to the remembraunce of god they
shall nat lese theyz merite . For as saynt
Thomas sayth . Holy men haue som
tyme euagations of mynde in tyme of
prayer : And he sayth moreouer that /
that persone doth praye in sprite and
trouth / whiche moued of the instinctiō
of the holy ghost procedeth and goeth
to praye . Nat withstandyng that for

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Weykyness of spirite the mynde after-
wardc be waudryng and distractiōe. For
whan the mynde of hym that doth pray
ascendeth to god by cōtemplacion / the
auoyc by causē it is feble and weyke. It
falleth to euagations and waudryng
myndes. But holy men oftentymes cal-
leth in theyr spirites to remembrie what
they pray / and so they contynue theyr
deuocion. And this is one generall re-
medy / and as a dayly medycyne contyn-
ually to be vſed of eucry pſon agaynst
distractiōes of mynde / for to conserue
theyr attencion / deuocion / and merite
in prayer. Another remedy is oftentymes
with actuall intente / as moche as
freylte wyll suffre / to do theyr workes
and worldly busynes to the honoure of
god / actually referrynge them to his
glory. As saynt Paule sayth. Whyþer i. Col. 2.
ye eate or drynke / or what so ever els
ye shall do / do all to the glory of god.
This exerçise of mynde vſed in other ty-
mes : shall increase the loue of god in
theyr hertes / wherby theyr spirites shall
be more stronge in deuocion to auoyde
great distractiōes of minde i time of prai-
er. And it wolde be noted of eucry churcē

man that besyde the naturall loue whiche
he hath to his wyfe / chyldren / and
seruantes / excepte in truc catholphe
saythe of the churche he endevour hym
selfe by his good example of lyfe to edis-
tre the in vertue to the honoure of god
and profyte of theyr soules / he shall do
þiell aore to his housholde than doth
þe pagan or turke to his famyll. For
þey dayly do laudoure and prouide for
þeyr housholde / and naturally doþe
þouche the same. But the faythfull seruantes
of god and truce cristians must do more.
¶ Another remedy agaynstis distracti-
ons is this. It is necessary for all such
honest worldly lyuers whiche be moche
troubled with scatering myndis in pray-
er to apply them selfe to some ordred ex-
ercise / specially in the churche of god.
As after they haue taken holy water
knele downe in some place where they
intende to reste and pray. And all world-
ly busynes sequestred / all grudges a-
gaynstis neyghboure / all iniuris / and
offencis clene put out of mynde and re-
myt with meke and cōtrite spirite / aske
god mercy for theyr bnyndnes and ne-
glygences done and cōmpt syþ the last

by me they were there and for all vndis-
creete behauoure and impatency to his
housholde and neyghbours. And thake
god for the preseruacion of hym or his/
and all cristian people. And for all the be-
nefites of god / specially for your crea-
tion / redempcion / and glorificacion /
whiche we all fruste to haue by the mea-
nes of his sones blyssed passyon . Whis-
the than let vs call afore our mynde /
and in sure fayth depely consyderynge
the same let vs mckely thanke the fa-
ther of heuen for his ineffable mercy /
loue / and charite / that wolde sende his
eterne and onely beloued sone to suffre
in our nature so paynfull and ignomine-
ous a deth to redeme man out of the
thraldome of the deuyll. And also with
all our herettes thanke our sayd lorde Je-
su Christe the sone of god for his lyke
loue / mercy / and charite . To whome
as saynt Paule sayth . Joy and glorie
professe / all confusyon dispised wolde
sustene the crosse / and suffre the moste
paynfull deth for our saluacion . If we
wolde thus ordre our selfe i the churche
distraccions shulde haue lytell place in
prayer . But if the persone be vnlettered

Ad he.
xit.

and moche encombed with wandryng
cogitations of theyr herte / than it is ex-
pediente for suche to haue afouer theyr
eyes some deuoute remembraunce or ob-
iecte / as some pyciture of the passyon of
Christe or some other saynt / to whome
thoy haue moche deuotion. That whyle
the fentes be stayed and fyred in that
sensyble deuoute ymage / theyr spirite
may more lyberally asconde to god / or
to thc saynt to whome they pray. And
for that cōfideracion ymages of saites
be set vp in the churches as bokes of lay
men. That they redyng in them / theyr
actes and iesutes suffered for almyghtye
god may be fyred to deuotion / and so
to honoure god in his holy sayntes.

Some bokes agaynst suche distracti-
tions lytell bokes / in the whiche is con-
teyned pyctures of the articles of the
lyfe and passion of our lorde Iesu / and
tournyng ouer theyr leues doth wox-
shype our lorde / sayng for cuery article
a pater n^t. an Ave. and a Crede. And
this excreise is good for the whiche be
unlerned. And I counseyle the that can
haue no suche bokes to remembrie the
sayd articles by the feastes of the yere/

begynnyng at the Natiuite of our lord
god / his Circuclion / his Epiphanie /
his presentacion in to the temple / his
faste and temptation / his deth and bjt-
ter passyon / his resurrection and ascen-
sion / with other solempne feastes in the
yere. And for eche say the prayer aboue
reherced. And this dont serue our lady
lykewyse / begynnyng at her Concepc-
tion / natuerte / salutacion / visitacion /
purificacion / and assumpcion. And af-
ter this the Apostoles / martyres : and
other holy sayntes as they feastes can
be called to remembraunce / or as they
apperte and be repreynted afore them in
theyr ymages set vp in churches. This
orde vse shall call in the mynde from
worldly busynes / and so distraction a-
uoyded / it shall kyndle deuocion / and en-
creas the merite and fruyte of prayer.

To other maner of distractions / and
of the causes and remedies of

the same. La. ix.

THere be other distractiōs of mid
in tyme of prayer / the cause wher-
of is synne. For lyke as in bodily secke-

nes he is in great feoperdy: the doth abyte all meates: and what so euer he receyveth he casteth and vompeth it out agayne/ so in lykewylle he is moste ferre fro deuocion whose soule is moste sore wounded with many and dyuers mortall synnes. For very tedious and vnsauerye is prayere and all spirituall thynges to such a persone. For if any tyme he begynneth to praye/ anone he hath done/ for he is so weake in soule that he can nat contynue. He can nat taste nor digeste spissall thyngs/ bycause in hym selfe he is all synfull & beastly. No meruayle though that pson be distreke in prayere/ whose herte is sore wounded and auerted fro god and fro the lyfe of grace: I counseyle hym to seke for remedy betyme. Go to the latratory of helth/ and with contrite herte make clene and hole confessyon. Take with hym so moche more huge contrition and repentaunte sorowe. Howe moche more by his synne he hath deserued damnacion/ and hath prouoked the wrathe/ye/ and idygnacion of the hys god omnipotente. Let hym never presume/ but thynke hym selfe vnwor-

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hy to come in to the churche/ and to ap-
pere in the presence of god with an hu-
penytent heret. But rather with the
publican for his synne wige hym selfe
unworpyp to loke vp to heuen / & bere
that breste and herte with his fiste whi-
che hath so grecououslye offendid / and
crys with the publican. Mercy lordg
god/ mercy/ mercy. A more sure reme-
dy or more holosome playster for his so-
res can he haue none. For lyke as it is
a noble playster or medycyne that he-
leth nat onely the wounide/ but also ta-
keth away the charre: whiche comen-
ly is leste in the fleshe/ so contriccion is
a noble medycyne for the soule. For it
may be so greate and parfyte / that it
nat onely cureth the synne/ but it ma-
keteth the synne to be in liche detestacio/
that it doth away pynnes/ fantasies/
punitiess/ yll customes/ feblenes/ and o-
ther vncleane mocions to synne/ whiche
synne doth leue behynde it in the soule/
or at the leste doth so mynysshe them
that moche they do nat trouble the spi-
rite. For albeit that the contriccion of
some is sufficiente to the remissyon of
they synnes/ yet it is nat alway so par-

syte to take these foſſayd paynes and
effetes away/and that cauſeth or is oc-
caſion of fantasies in tyme of prayer.
For whan they wolde be moſt deuoute/
and pray moſt heartely: yea ſomtyme
in keeþyng maſſe / that the fantasies of
theyr synnes is ſo byſme in theyr eyes
and pimagination / that they haue no
deuotion to praye. And ſomtyme they
leue theyr praye / & be ſo wety of ſuſh
e cogitation: that they ſcarc them ſo ſo-
leſt theyr synnes be haſt forgyuen / or
that god doth forſake the / and is ſo ſo
diſpleaſed with them / and it is naſt for
For as laynt Gregory layth. Syntes
remytre & pafe/whan they be brought
to memory/they nouelt hurtte the ſoule/
except they pleaſe them ſelue. As whaſ
the ſoule hath delectacion in reme-
braunce of them. But if ſuſh perſoneſ
woude conſyder theyr owne ſelue well /
Howe they lieuet dyd take ſuſh payneſ
and penaunce / nor had ſo patyrc con-
reſion & ſorowe for theyr synnes that
it was able to put away all fantasyes
therof/they ſhulde ſe that of very iuſtice
it were expedient for the to haue ſuſh
replacions. For wher they haue agaſt

the wyll of god wylfully abused theyz
owne wyll in such synnes / it is the
greate goodness of god that wyll suffre
them to theyz payne agaynst theyz
wylls to be tossed and vexed with the
fantasies of the same synnes / to theyz
meryte and crowne in heuen/confusion
to theyz ghostly empes / whiche hath
no fether power on them / than with-
out peryll to excrese and trouble them
only with fantasies / whiche comonly
is called the temptacions of holy men.
And therfore let them never leue theyz
prayer nor place for them. Eccl. x. So holy
scripture admoniseth saying. ¶ If the
spurte of hym that hath power ascende
upon the. That is as the glose sayth.
¶ If a myghty temptation assayle the /
demyghte nat and leue nat thy place for
it. For the rure and helthe whiche
cometh therby in the soule / shall put a-
way and make cease the greatest syn-
nes. For undouted god doth suffre
the to be tempted with such fantasies
for the mortificacion of thy senses : pur-
gacion of thy synnes & for due and pfit
satisfaction of the same. ¶ Remedies
against such fantasies. For these so said

consydacions it is expedient for siche
persones never to lene theyz prayere but
go forth alwyses spekyng holy wordes
For albeit they felte no swincs in theyz
wordes: yet the ghostly enemys cleth
thcorf greate payne / confusyon / and
shame. And if they percepue them selfe
soze altered in theiρ bodies by suche
thoughtes / armē them selfe with the
syne of the crosse and make contynual-
ly iuuacion to the passion of our lorde
for sacoure sayng. Lorde thy blytē pas-
yon be betwene me and this tempta-
cion. Come as they myght theyz herte
fyred in the woundes of our lorde hath
cried and named contynually the holy
name of Iesu / and hath sondē remedy
and theyz temptation hath ceased. For
lyke as every thyng is cured by his con-
trary / and experieſeth with that tas-
kyng sykes fro the syre / it shalbe ſone
extynete and quenched. So take away
the cauſes and vſe the contrary vertues
of theſe temptacions / and all other diſ-
tractions in prayer / & they ſhall ceaſe.
The cauſes of diſtractions in prayer is
nat onely the greate enorme ſynnes as
beteſy / homicide / vſury / and other likeſ/

but also greate multitude of veniall synnes and generally all mortall synnes be occasion and causes of distraction. For albeit veniall synnes taketh nat grace awaie fro the soule / yet where they be in custome and greate haboundaunce the soule can nat without great labour atteyne to fele the swetnes of deuotion / for the senses hath so delyted in them as outwarde and sensibile pleasures: that it can nat sauour nor taste notably the iwardc swetnes of the spirite whiche the spirite soze desireth. Among all mortall synnes I note. vi. that specially disposeth to distractions: that is pryde/ envy/ pre/ glotony/ lechery/ and couetyse. P^ryre inclyneth to baync glory / and ypocrisye / and to thoughtes of elacion of hym selfe / for the proude personcs mynde is so besy that where so ever he go or byde/ stande or sit/ he speketh to hym selfe. And therfore he can do none otherwyse in prayer/ but whyles his tongue speketh one worde / his herte thynketh a nother. And often tymē he ymagineþ that never was nor never shalbe. **C**hemedy for these we may sone haue/ if we in tyme of prayer

The pom.

E

Wyl take good heede and custody of our
herte/ and dispise all paringlory & praise
of creature/ abhorre ypoctry/ and mcke
our selfe to god/ and prepare our hertes
specially in the begynnyng of prayer.
For lacke of dyng preparacion in the be-
gynnyng/ and for the we are neglygent
in orderyng our hertes to our prayer/
causeth vs to haue lytell deuotion i our
hertes/ nor swetnes in our prayer. And
contrary wyse good ordre in the begyn-
nyng expelleth distractions; and indu-
reth seruoute of spirit. Example we
may take of the holy woman Judith/
whiche as scripture sheweth whan she
shulde make her prayer to god/ she dyd
cast away all her gay aray/ & dyd cloth
her selfe with sacke/ cast dust vpon her
heed/ and fasted and watched in greate
penance. Of quene Hester we rede also
that nat onely she dyde all these with
great wepyng & waylyng/ as it is open
in the boke of Hester/ but also she syled
her heed with dust & donge. And yede to
eury place wherc she had by her pryme
and myrthe displeased god/ & there she
reared her heare in detestacion of her
synne. Mary Magdalene also wha she

Judith.
ix.

Hester.
xliii.

vede to here the holy worde of out lord
p[re]cachyng / as saynt Gregorp sayth.
She dyd take with her so greate contri-
cion / that she made a sacrificye of euer
ye of her body wherwith she had offendid
god. If she had this separacion of herre
whan our lorde dyd sp[ee]ke vnto her / no
lesse ought we to haue whan we shall
come in presence & speke to god whiche
vndoutid we do as doctours saith / wha
we pray to hym. Than all the malycy /
and impacienty shulde be farre fro vs /
whiche causeth distractiōs of mynde in
prayere / no thyng more. For Mary for **Luc. viii.**
the loue whiche she had to god and her
neighboure was worthy to here these
wordes of our lorde / the greate multy-
tude of her synnes be forgyuen / bycause
she loueth moche / let vs euer remembre
the wordes of our sauour. Excepte ye
remytre eche other with your hertes : **Mat. vi.**
your father in heue wyll nat remit nor
forgyue your synnes. All these exam-
ples of these holy women ben wrytten
in the holy scripture of god / and leſſte
for our example and erudicion. Let
vs therfore with Mari Magdalene /
whan she shall come to praye / wepe

Omelia;
xxiiij.

The p[re]nt. **L. ii.**

and wayle our synnes: Call to our remembraunce with quene Hester the tymes/ the places/ the persones/ and the partes of our body. And also the wordes the dedes/ and the thoughtes/ in the whiche we haue offendid the hys god omnipotent/ and therfore teare our heare/ that is to be actually sorry for them and haue them in detestacion/ and be displeased with our selfe/ whiche so unkyndly haue offendid our most louyng and mercifull fader in heuen. And I prayse it moche whā the meke and contrite herte speketh to god in the mother tonge/ prayng his holy name/ or askyng mercy for his synnes. Nothing thā shulde be so moche aforc our eies: nor so moche occupy our herte as heuen/ whiche miserably we haue loste by synne. And hell to the whiche we haue bounde our selfe by synne/ and that perpetually excepte we amende our conuertacion. Let vs therfore for cloth: cloth our selfe with sacke/ as Judith dyde: That is to say. Bekke our selfes in our herte: and euer more remembre howe unworthy we be to come to the presence of god and speke to hym. And in this example of this ho

ly woman we may lerne and perceyue
howe lytell it pleaseth god / or promoto-
teth praycer to come to the churche in
gay apparell of clothyng / excepte we
vse our selfe warely therin. For nothig
more distracteth the mynde / & hurteth
prayer and deuocion than the mor-
nate and curious affections & thoughtes
of suche vanities. I wyll nat say but it
is comedable on the holy day to adorne
our bodyes honestly/so that our myndes
be nat alienate fro god therby . Let vs
also with quene Hester caste duste and
donge vpon our hedes . That is to re-
membrē nat onely howe we be mortall/
dust/ashes/and erth: and to the tounē
agayne we shall . But also caste donge
on our heed / that is knowlege of our
selfe the most vyle synkyng & vnynde
synner that lyueth . If thou loke man
streyght afore thyne eyes/and iuge nat
thy neyghbour/for in case it is nat law
full for the . And I suppose that thou
may well thynke so on thy selfe/whome
onely in herte thou knowest & no other.
Many bycause theyz conscience mur-
mures nat/ they thynke them selfe sure
but that is a false suerty . For as saynt

Paul sayth. I knowe no synne in my
conscience / but yet in that I am nat
rustyfied. But the day of our lord shall
shewe and declare what euery man ist
wha out miserable soule shalbrought
afore the tribunal of the hye iuge god
almyghty / there to abyde that most ter-
rible sentencie of the iustyce of god al-
myghty. Cyther to cuerlastyng lyfe or
endles payne. If we wolde dayly ex-
eise our selfe in this maner of prepara-
cion to our prayere / nat onely we shulde
auoyde great distractiōs of mynde / but
also we shulde do duc fruyte of penaunce
for our synnes. Some there be whiche
be morhe let in prayere by fantasies and
dyuers thoughtes & cogitations : & yet
they be nat moche strikēd nor fild with
mortall synne. And the cause of theyr
distraction is supposed to be greate ha-
bouaunce of veniall synnes. For nowe
a dayes many be gyuen to sportes / ga-
mes / and desolate myrthe / and specially
to delycate fedyng of meates & drynkes
and ydle speche : All whiche be poyson
to deuotion & moche let to prayere and
occupyōn of fantasies. For all suche de-
solute myrthe / bayne speche and fedyng

is so pleasaunte to the senses that they
suffocate the spirite / & letteth the soule
fro recoufynge in spirituall thynges .
Auoyde this case and deuocion wyll fo-
lowe up praler . Delyte in such vanities
and nat onely ye shall drobme deuocion
but also ye shall make your selfe a vessel
fytt for evry temptacion . Many there
be cleane and vncorrupte in body / bnt
for lacke of custody of theyz herte fro the
sorsayd byees : hath fallen in to greate
temptacion of the body / and so hath
ben sore troubled with vncleane thoughtes /
specially in tyme of prayer . And
all this is suffred of god / for to supple
theyz pryde nourisched by suche fedyng
and dissolucion . For the great clerke De famo
bo. ii. 10.
ca xxxvij
psidorus sayth . God suffred the proude
yslon by cause he wyll nat se hym selfe to
fall in temptacion of lechery / whiche is so
manifest that sensibylly he may se his owne
bestlynes / & so lerne to mcke hiselife . yet
some there be that be cleane / & both vnu-
ous & holy / & yet be sore troubled with
suche vncleane thoughtz & steryngz of the
body whiche troubleth the / & specially in
tyme of praiers / & this is suffred of god to
kepe the i mkenes . So had sait Paule 1. Corin.
xiij.
the stymulaciu of his fleshe & sore was

troubled with it / and all was to kepe
hym in mckenes/lest the greate habou-
diance of grace and reuelacions shulde
make hym proude. wherfore suche fan-
tasies and vncleane cogitacions worketh
no hurte / where there is no consente to
them / for more profyte is the custody
ayd preseruacion of mckenes with exer-
cise of temptation to the meke persone
than is hurte to haue somtyme distrac-
tion. Some be so dull in spirite that al-
beit theyz conscience doth nat moche re-
proue them of synne / yet they be very
slowe to exercice them selfe in vertue .
And suche comenly be sleepy and slug-
gyshe in theyz prayer . And the cause
therof I suppose is nat onely heuynes
of complexion/but also by reason of hot-
nes of conscience they thynke themselfe
sure without synne . And so put nat the
selfe to payne to labour for the encrease
of grace and deuotion/ whiche peradue-
ture they myght haue aboue other if
they wolde put theyz diligence thereto /
for they haue lesse impedimentes than
other/ and that causeth them somtyme
to thynke in theyz hertes howe they
nde nat to faste / nor pray moche / nor

watche/for they haue no greate synnes
But all suche whiche be neyther colde
nor hote / but rather do begynne to be
lothsome to our lordc as scripture saith
I wolde aduyse the to marke this poit
well. Better it is after many synnes re-
mytte and forgyuen/ strongly to fyght
for the loue of god and for theyr owne
saluacion/than in felwe synnes without
batayle weykely to desyre heuen. In all
these distractions & in suche other lyke
whiche cometh by reason of seckenes or
inordynate thought. Remoue the cause
and ye shall fynde remedy . But those
persones whiche be dull in spyrte I
wolde counsell to vse oftentimes depen-
dly some article or poynt of Christes pas-
sion/ suche as most sensibly may moue
them to deuocion . Example who may
consider the vnspeakeable payne whiche
the sone of god dyd suffre for our synnes
vpon the crosse / where neyther stan-
dyng vpon carpytes/ nor sytting vpon
cuysshyns / but hangyng with all the
weyght of his blessed body vpon boyl-
tous nayles of yren / whiche dyd teare
and rente his handes and fete wherin
were most synewes/baynes/and bones

Sp. 67.

to his importable Payne. And who may
this in true fayth depely consider but
it wyll stye and moue hym to loue and
deuotion / and to take paynes for theyz
owne saueriō. For as the flame cometh
of the fyre / so cometh deuotion of loue
and charite, wherfore holy psomes shuld
be moche inwaerde and attente in the
lyme of theyz prayer. For whan the
flame of deuotion is tendre / somtyme
the leſt east of the syght asyde / or alicua
cione of any other of the ſenes may ex
tyncte it and put it out / nat withſtan
dyng that the fyre of charite remaneth
in theyz ſoules. whiche if they wyll la
bour and blowe well by the exerciſe of
this forſayd holy poynt of our lordes
paffyon / or any ſuiche other / they may
kyndle and recouer the flame of deuoci
on agayne to theyz conforde. whiche
flame if they can nat recouer / makyng
theyz prayer in charite / albeit they ſeſe
the leſſe ſweetnes in prayer / yet ſo con
tynuyng they ſhulde nat lose theyz me
rite. As ſaith Thomas fayth and other
doctours mo.

Chowe a man may ordre hym ſelue in
lyme of prayer. Capi. 5.

Here before after my symples lettynge I haue spoken of certayne meanes: the whiche used tofore the begynnyng of prayer may excitate & gretly dispose the mynde to the seruoute of deuocion in the praiers folowyng. But it is oftentymes scene that some men at the begynnyng of prayer be well and devoutly disposed / & afterwarde as they procede theyr affection decayeth / and theyr deuocion begyneth by lytell and lytell to be colde. The cause of this as I suppose / is the multytyde of fantasies and bayne thoughts the whiche by the suggestion of our ghdly enemy / wyll entrepryse to haue possession and dominion in the soule of man/ and so to exclude the seruour of deuocion and spiritual affectiō. wherfore howe to auoid suche unprofitable cogitations I shall shewe you a remedy the whiche I thike is very expediēt for to use. This remedy I haue red in a boke of reuelaciōs: the whiche it pleased god to shewe to a certayn holy contēplatiſe fader. There he saith he sawe i his contēplaciō the soule a carthusia assited unto heue of a grete company of gloriouſe angēls and saintes

where as it was magnificently glori-
fied/ for the manyfolde vertuous dedes
that he vsed in the tyme of his lyfe past:
but in speciall he had one greate acci-
dentall rewarde / bycause that he vsed
in the tyme of sayng his seruyce for eue-
ry verste that he sayd / to remembre one
of the blessed wondres of our sauouore
Iesu Christe most plenteously bledyng
as hangyng on the crosse. This is the
remedy that I wolde haue my spiritual
frendes to vse agaynste the wayne and
unprofytal cogitacions that in tyme
of prayer wyll importunely knocke at
the gates of your hertes. Unto this
counseilleth you the holy apostle saynt
Peter in the .iii. chapitre of his fyfth
cypstle/ sayng. **A** Christo igitur passo
in carne: et vos eadem cogitatione ar-
mamini. Seyng that Christe suffred
passyon in his passyble body / loke that
ye vse the remembraunce of the same /
as a strong armoure or defence. The
remembraunce of this blyssed passyon
may well be called a stronge armoure.
For it is so strong and of suche vertues/
that agaynste it there can none of our
mortall enemyes/that is to say neither

the worlde/ nor the flesche/ nor the devil/
prcuayle nor haue the vctozye. But
whan so cuet we be most troubled with
them/ if we call this to mynde/ they
wyll anone vanyshe away/ as doth the
smoke of fyre in the ayre. There is no
temptacions/ no tribulacions/ nor none
other aduersyties that may haue the
better or vpper hande of this. And ther
fore saynt Augustine on this maner spe-
keth of hym selfe. *In omnibus temp-
tationibus. &c.* In all temptacions/ tri-
bulacions/ and aduersyties: I synde
never so efficaciall and sure remedy as
in the blyssed woundes of our sauouore
Iesu Christe. wherfore deuoute cristias
I wyll exhorte and aduyse you in all tri-
bulacions: whyther they be spirituall
or corporall/ to arme you with this im-
penetrable harnesys of the passyon of
Christe. That is to saye/ with the me-
mory of his blyssed woundes. And nat
onely in the tyme of aduersyte/ but also
in prosperite. And moste spccially/ as
nowe for my purpose I wyll counseyll
you to vse this meditation or remem-
braunce in tyme of prayer. For very
hardc it is/ and almoste impossyble for

any man the whiche doth nat vnder-
stante at the leſt the littler ſcience of his
prayer / for to kepe his mynde continu-
ally elevate and lyftē vp to almyghty
god in deuotion / and vpon the due cir-
cumſtances therof / wherfore neceſſitie
wyll cauſe and compell him to admynite
some other cogitacions and thoughtes
belynde the ſcience of the prayer. But ſo it
is that euery man ſhulde eſchewe to put
from hym at all tymeſ / but moſt ſpeci-
ally in tyme of prayer vncruyfull and
vnprouytable thoughtes / and kepe his
mynde ſtedfastly as moche as he may
vpon good ſpirituall thoughtes. But
as I ſuppoſe there is none more ſpūall
nor more ſruyfull than is the meditation
of the wondres of Christe. Wher-
fore I wyll counſeyl you that be vnter-
ned and perceyue nat the lytterall ſcience
of your prayer. And alſo I holde it pro-
uifable for you that be learned i the tyme
therof to let your mynde be occupied
with the remembraunce of theſe precious
waundes. If ye thus do / than shall ye
exclude the bayne and vnprouytable cog-
itacions of worldly thynges. Than
shall ye be moche quyer in your ſoules

fro temptacions of your ghostly enemies
Than shall ye be feruente in deuotion,
And than shall ye offre vp to god your
prayer more odoriferous / more swete /
and more acceptable to hym / than is
the fragrant fume of incense.

Thowe after prayer wyl folowe tem-
ptacions of baynglory. And howe they
may be eschewed and auoyded by
dyuers remedies. Cap. xi.

Shortely after this maner of de-
uoute prayer / or els in the tyme
therof your ghostly enemy wyl be busyn
to tempte you to the byce of baynglory
and so if he can cause you nat onely to
lese the merite of your deuoute prayer /
but also besyde that grecuously to offende
god / by the reason of this detestable
synne, wherfore it is nedefull to be cir-
cumspecte / and whan ye perceyue your
selfe to be assailed with suche temptacions
anone meekly subdue your selfe to god /
unfrelyknowlegig that if ye haue prai-
ed deuoutly it is your duty so to do & ye
be nothig able so to do as of your selfe /
but onlyis cometh of the gret goodness

grace of almyghty god. That we can
do nothyng that good is/as of our selfe
doth wytnes saynt Paule saying. **X** **P**ro
sufficientes sumus. &c. we be nat suffi-
cient as of our selfes to thynde any good
thought / but all our sufficiencyc is of
god. That all thyng that is good cō-
meth of the grace of god / it appereth
well by the wordes of the same apostle
in a nother place where he sayth. That
he hath taken more labour in preaching
the wordc of god thā all the other apol-
tles. But than he quyckely somithyng
withdrawyng these wordes sayth. **X**
Non ego : sed gratia dei meū. It was
nat I/but it was the grace of god with
me. Ryght so my frendes whan ye be
tempted to baynglorie/eyther for saing
of your prayers devoutly / or for doyng
any other good dede/quyckely make an
swere to your ghostly enemye / saynge
with saynt Paule. It was nat I that
dyde this good dede / but it was the
grace of god with me. And by this
meane kepyng your selfes in mckenes/
that is to saye. Hertely knowlegynge
that no goodnes cometh of your selfe
but it cometh of the mercy of god/ ye

shall nat onely haue the merite of your
deuoute prayer/but also ye shall descre-
a crowne in heuē for the victory of your
ghostly enemy / by resistyng of his tem-
tacions. But it fortuneth many tymes
that whan a man hath by the grace of
god and suchē meanes as I haue nowe
sayd / resisted a temptacion of baynglory
by and by there foloweth an other tem-
tacion to the same byce more subtelly &
moche more crafteyly than dyd the fyre
for whan a man hath resisted one tem-
tacion of the sayd baynglory/the deuyll
wyl be redy to caste in the mynde of the
resistant/that he hath done a noble acte
and that he is worthy to haue a greate
rewarde of god/ with suchē other slate-
tyng cauyllacions/ the whiche be more
peryllous than the fyre. And after
these if they be resisted / peraduenture
he wyll multyly mo / in so moche that
he wyll trouble the deuoute man so sore
that he shal vnneth knowe what is best
for hym to do. But I wyll aduyse euery
swete soule to be of good conforte / and
strong in god/takynng suchē importune
temptacions as a scourge or flagellaci-
on for his synnes past/ in the whiche he

The pom. F

bath greuously offendcd almyghty god
And though he be sore troublcd ther-
with/ yet let hym euer haue a constaunte
purpose to resyste/ as moche as shall lye
in hym/makyng the sygne of the croſte
in his forþced / and callyng to remem-
brance the blyſſed woundes of our sa-
uour Iesu Chriſt. And than call to
hym ſayng as dyd his diſciples. Mat-
thei octauo. Whan they were troubled
with tempeſtes vpon the water. **X**
Domine ſalua nos: perimus. Haue vs
good lordc/ or els we ſhall periſſe. He
that wyll thus do / let hym truſt ſurely
to haue remedys / and truly he ſhall naſ-
ſayle therof/ but quyckely he ſhalbe de-
lyuercd fro the ieopardous tempeſtes
of teptacion/or els haue gracie/ſtrength
and paciently to ſuffre them. And after
this lyfe glorified in the kyngdome of
heuen. For he ſayth by the mouthe of
his propheſe. Psalmo. lxxx. **X** Quoniam
in me ſperauit: liberabo eū. &c. Bycause
he truſteth in me I wyll delyuer hym.
I wyll defende hym bycause he dyde
knowe my name. He cried on me and
I haſt graciously here hym. I am with
hym in his tribulacion / fro the whiche

I shall take him and gloriſe hym. Also
the apostle ſaynte Paule in his fyſte
eppſte unto the Corynthiens: ſpecketh
to the rōſolation of ſuche perſoncs that
be moche troubled with temptacions/
ſayng. **A** fidelis autem deus. &c. Al-
mighty god is faythfull / the whiche
wyll nat ſuffre vs to be tempted forther
than he wyll gyue vs grace for to reſiſt
But in tyme of temptation he wyll gyue
you grace to reſiſt / and also tourne it
to your greate ſpirituall proſeſte. Also
ſaint Bernarde ſayth in his fyfth ſer-
mon de quadragelima. **A** Sub te eſt a
honio appetit⁹ tuus. &c. O man ſayth
he thyne appetit⁹ is vnder thyne owne
governance / and thou arte the lord
of it. Thy enemy may moue the to tem-
ptacions / but it is in thy lyberty whether
thou wylte conſente or nat. whan he
tempteth the to pryde/ vaynglory/glo-
tony/ vanyte/ impacieſce/ lechery/ or
any ſuche other / loke thou do nat con-
ſente. And as ofte as thou doth reſiſt/
ſo ofte thou ſhalte be crownded with
crownes of glory/ to the whiche bryng
vs: he that on the crosse dyed
for vs. Amen. **A**

Cap. x.

Temptacion.

F.ii.

Howe the final intente of our prayers
shulde be the laude and prayse of god.
And howe we may lawfully desire
in prayer all other thynges ne-
cessary referryng them to
this ende. La.xii.

Att pleased almyghty god of his in-
fynite goodnes to create & make
man to his ymage and symilitude that
he and his postcrete myght supply the
places in heuen / fro whence Lucifer
with his adherentes dyde fall for theyr
pryde. For the ende that they may per-
petually gyue laudes & prayse to theyr
maker with the glorious angels in he-
uen. Wherfore my deuoute frendes we
shulde referre our prayers: and all other
good dedes that we shall haue grace for
to do finally to this ende. But withsta-
dynge we may lawfully desyre in our
prayers all thynges necessary and expe-
dient both to our soules / and also to our
bodyes. Hauyng ever in purpose the
fynall intente / of the whiche I speake
before. After the mynde of the swete &
mellifluous doctour holysait Bernard
sayng in his sermon before sayd. All
thyngs that we nede to desyre in prayer

may be cocluded in. iii. petitions: Of the
whiche one parteyneth to the body / a
nother parteyneth to the soule / the. iii.
to the beatitude of the lyfe eternall. In
the fyrete petition that perteyneth to
the body of man we may lawfully de-
syre of god all thynges that be necessa-
ry thereto/ as meate/ drynke/ and clothe/
with suche other/ by the whiche we may
be the better susteyned in his holy ser-
uice. In the seconde petition we may
desyre in prayer all thyng necessary for
our soules: as for grace & vertues. &c.
and for these we shulde praye ofte / de-
voutly / and seruently. In the thyrde
petition we shulde desyre with all affec-
tion and loue to haue the lyfe eternall.
For the cyde as I sayd before that we
may vncasyngly laude and praise that
magnificente lorde/ that dyd create and
make vs to his lykenes. But in these
thre petitions it is necessary to obserue
thre thynges. For in the fyrete many
tymes there is superfluite/ in the secōde
impurete / and in the thyrde elacion or
pryde. For ofte tymes we desyre to
haue superfluite and more than is ne-
cessary of temporall thynges. And som-

lyme we desyre to haue vertues that we
may make ostentacio[n] or boaste our selfes
therin. And peraduenture somtyme we
seche howe to obteyne the lyfe eternall
Nat with humilitie and mekenes / but
with a false confidence in our owne me-
rites or deseruyngs. Therfore we must
labe heide whan we pray for temporall
thynges that we desyre no more but as
necessite requyret. Whan we pray for
vertues that we may befre fro ipurcet
that is to say that we desyre nat ver-
tues to make ostentacion and bostryng
therof. And whan we pray for the lyfe
eternall / that we nothyng p[re]sume of
our owne merites or deseruynges : but
onely on the greate mercy and goodnes
of god. And to my purpose that we
shulde reserue all these synally to the
laude and praise of hym that dyd create
and make vs / it appereth well by the
wordes of saynt Augustine in his xi.
vinelic wherc he sayth : That no truc
christian shulde desyre to haue all tem-
porall and transitory thynges: But all
the effecte of his intention and prayer
shulde be the eternall beatitude / where
as he may laude and prayse his crea-

toure and maker perpetually with all
his sayntes. And whan it pleaseþ god
to gyue vs tēþor all goodes accordyng
to our prayere/than shulde we gyue hym
due thankes for them/and whā it pleaseþ
hym to take thē fro vs: yet never-
theles shulde we thanke hym. And in
this parte kepe vs indifferent to be con-
tentid whan it shall please hym to take
them fro vs. But let vs pray deuoutly/
hertely / and instauntly / that he never
take hym/ hym selfe nor his grace fro
vs.

Cfor whome we shulde pray
Capitulo.xiii.

It is a laudable custome in the
churche of Christe to pray for thre
states or degreces: in the whiche be con-
tyned suche persones for whome it is
necessary to praye. That is to say the
spiritualte the temporalte/and the sou-
les in purgatory. The churche doth
nat comande vs to pray for them that
be in heuen/for they haue no nede ther-
of, Nor for them that be in the paynes
of hell/for to the p̄aier can nat profite.

But we shulde pray for them that be in
this woldc lyuyng / and for the soules
that be in purgatory. Fyrste we shulde
pray for the spiritualte/ as for our holy
father ~~and~~ with all his subicctes :
ministres of the churche / and specially
for the bysshope our diocesan/ and suche
as vnder hym hald the cure of our sou-
les. Secundarily we shulde pray for the
temporalte/ and specially for the kyngs
grace / with all suche that vnder hym
be rulers and gouerners of the realme.
And in this parte every man if he be of
the temporalte / ought principally to
pray for hym selfe. And if he be of the
spiritualte lykewyse to do in that parte
and than for his parentes/ kynsfolkes/
and benefactours / and than generally
for all other christianes: both good and
bad/ as sayth saynt Augustine in the be-
gynnyng of his thyrd sermo on the. xii.
sonday after the Trinite. For the good
that they may profyte and encrease in
goodnes . For the bad that they may
haue grace to anrende . Also well done
it is to pray for heretykes and infydeles
that they may haue grace to forsake
theyr errours and infydelite/ and be re-

rbled and brought to the verite of cri-
sten fayth. Bysydes these our sauoure
Christe byddeth vs praye for our ene-
mies that do persecute and trouble vs.
And surely so we haue great cause. For
if we take theyr persecutions paciently
for the loue of god / they shall greatly
augmet and encrease our crownes and
rewardes in heuen. Nowe to make a
shorte conclusion in this partie / we shulde
pray generally for all thyngs necessary
to be prayed for. Thyrdly we shulde
pray for the soules that be in the paynes
of purgatory / and therefore it is wryte.
Sancta ergo et salubris coguacio. sc.
It is an holy and a holsome thought
to pray for the soules that be deed / that
they may be delyuered from payne in-
siste for theyr synnes. And saynt Au-
gustine sayth in his. xliii. sermo ad fles
in Heremo. * Ora ergo p defucis. sc.
Pray for the soules of the that be deed.
And whan they come to the lyfe eter-
nall / they wyll nat forgete to pray for
you. But in these dayes there be many
heretykes that saye and affirme that
there is no purgatory / in the whiche the
soules of them that bene departed fro

The poni.

F.v.

q. Mas
cha. xij.

This lyfe be purged fro the fylthynnes of
synne. But anone as they departe they
go eyther to heuen or to hell. I myght
byng in divers auctorites of holy scrip-
ture to confuse this false opinion with-
but as nowe I wyl let them passe/part
ly bycause that of late catholickall and
greate famous creekes in theyr booke
lately compyled: hath confuted suche
opinions / moche more strongly than
my symple lernyng is able to do. And
partely bycause it was my purpose in
the begynnyng to write this poore trea-
tise as an erudicion of prayere to suche
as haue but small or none understand-
yng in holy scripture/and nat as a con-
futacion of heretykes. But I wyl bes-
eeche you all my spirituall frenches for
whome I haue taken this laboure / in
the blyshed woundes of our Sauyour
Iesu christ/ if ye here any ysonnes speche
eyther of this / or of any suche other
false erronous opinions: that ye gyue
to them no credence / nor argue ye nat
with them in the cause if they be lerned
and ye vnlerned/ leste peraducture they
myght seduce your intelligent by sub-
yll arguments: appertyng to your na-

forall reason as they were true / whan
it is the contrary. But rather with-
drawe your presence fro theyr compa-
ny/ discussing nothyng in your mynde
that excedeth your lernyng / but meke-
ly and stedfastly beleue as the churche
of Christe doth instructe you. And as
holy doctours and sayntes inspyred
with the holy ghost hath leste here de-
hynde them on this erth for our erudi-
cion. I wyll speke nomore of this ma-
ter nowe/ but tourne agayne to my pur-
pose/desyryng you cuet in your deuoute
prayers to remembre the soules in pur-
gatory/ and specially the soules of your
parentes / hynsfolke / and frendes/ and
benefactours. And of your besyngne
charite for those soules the whiche I/
your poore seruaunte and breedman am
moste bounden to pray for. And gene-
rally for all the soules in purgatory /
that it wyll please almyghty god of his
infinite mercry to release them fro theyr
paynes and take them to his great glo-
ry and toy/ the whiche the same god om-
nipotent graunte to vs all immediatly
after that we departe fro this
lyfe. Amen.

Ser. ix.
de tem-
pore.

CHowe he that wyll haue his pray-
er ascende to god must make
it two wynges .

Capi. xiij.

Sayne Augustine sayth that who
so euer wyll haue his prayer sle or
ascende to god/ must p[re]pare for it two
wynges : that is to say/ fastynge and al-
mes dedes. And saynt Bernard[us] in his
fourth sermon vpon the Epiphany of
our lorde affyrmeth the same / callynge
these two wynges affliction of the flesche
and contempte or despisynge of the world
And though these two doctours dyfere
in the wordes : yet do they concurre in
the sygnification of them. For fastynge
is an affliction or puriflment of the
flesche / and gyuynge almes is a disp[er]-
syng[e] of the worlde . For ye shall se
but fewe men that hathc greate affec-
tion and loue to the goodz of the world
that wyll vse moche to gyue almes .
But the lesse affection that a man hath
to worldly goodz: the more large wyl he
be in gyuynge almes. These doctours do

say that whan a deuoute prayer hath
these xi. wyrnges : it wyll sle in to heuen
swyftly / and therc without doute it shal
graciously be herde . wherfore I wyll
exhorte every deuoute persone discret-
ly to use fastynge and gyuyng of almes .
But perchaunce some man wyll say to
me . I am aged or greatly diseased wigh
infyrmities and seeknes that I may
nat fast . Also I am so poore that I am
nat able to gyue almes / holde than
shulde I prepare these xi. wyrnges for
my prayer . As to the kynde I make
this answere saynge / that abstinence
and fastynge was nat ordeyned for suche
as be of greate age / nor for suche as be
moche vexed with infyrmities . But it
was ordyned for suche persones as be
lusty and strong to subdue and chastise
that superfluous fyerenes of the flesche /
that by the meanes therof the sensuall
appetites may be the better subiected
vnto reason . wherfore if you that be a-
ged or vexed with infyrmities haue a
good mynde to fast if ye were able ther
to . I doute nat but almyghty god wyll
accepte your good wyll / as if ye dyd p-
fourme the thyng in dede . This I speke

The
corporall
and spirituall
fast.

of corporall abstinenes or bodyly fasting.
But there is a nother called spirituall
abstinenes/that is to absteyne fro vyses
and synnes: in the whiche a man hath
bene accustomed by a longe season. He
that is colde or seke may kepe this ab-
stinenes/ as well or better thā he that is
lusty and stronge. And this every true
christian man is bounde to kepe as wel the
olde as the yonge the seke as the hole.
The other that is to say corporall ab-
stinenes is ordyned as for a meane or
helpe to this. The other is good and p-
syttable for such as be able to kepe it/
but this is the better and more pfyte/
and it shulde be obserued of every ydone
wherfore the olde & seke persones kepe
this abstinenes in dede/ and the other
in wylle/ that is to say/ that they wolde
be glade to kepe it if they were able/ it
is nat to be feared but they do sufficient
ly ppare this one wyng of prayer. And
if the other persones that be lusty and
strong in theyz bodies do wysely & dis-
cretely obserue both corporall and the
spirituall abstinenes/ thā do they also on
theyz parte well prepare this one wing
of prayce. As to the seconde where the

seke man sayth he is so poore that he is
nat able to gyue almes. I make this an-
swere / saynge that after the mynde of
saint Augustinc there is. ii. maner of al-
mes : the one is to forgyue them herete-
ky that hath offended you. **O**r after saint

2. maner of
almes.

Omelia.
xli.

Gregory / to gyue instructiō of vertues
to them that be ygnorant / to gyue cons-
tell to the that have nedē therof to gyue
consolacion to them that be confortles /
and so forth of other lyke. And this ma-
ner of almes he that is in pouerte / for
temporal goodes / may gyue as largely
as he that hath great riches and world
ly substance. The other almes that saint
Augustine speketh of / is to gyue meate
to the hongry / drynke to the thursty /
clothes to the naked. **sc.** To gyue this
almes coundeylletb vs our lordē spe-
kyngē by his prophete Isay / where
he sayth . **A**frange esurienti panem
tuum. **sc.** That is to saye. Breke thy
breade to hym that is hongry . Gyue
hospitalite to the poore people that la-
boure in iourney . And whan thou
seest a man that is naked / gyue hym
clothes . **E**It belongeth specially to
the ryche man to gyue this almes /

Ca. lvi.

but nat onely to him / for the poore man
that hath but lytell substance / if he
gyue parte of that with a good wyll / he
shall haue as greate a rewarde of god /
as the ryche man that gyueth greate
and large almes / And this appereth
well by the wordes of our sauoyour
Christe in the goswell of Luke / where
he sayth / That the poore weman that
offred but two mytes / the whiche be a
fertyng offred more than all the riche
men dyd / and yet every one of them by
large gyftes dyd offre / And if a man be
so poore that he hath nothyng / yet if he
haue onely a good mynde / and wolde
be glade for the loue of god to gyue al-
mes if he had worldly substance / his
mynde wyll be accepted for the dede /
Nowe than it appereth well that euery
man both poore and ryche may gyue
almes both spiritually and corporally /
as I haue before sayd / wherfore my de-
vouite frendes I wylle hort you to fol-
lowe the cōselle of the holy man Thobie /
where he sayth / Ex substantia tua
fac elemosinā / &c / Of thy substance loke
that thou gyue almes / and tourne nat
thy face awaie fro any poore man that

Luc. xxi.

Ca. iii.

doth aske the / and than our lorde wyl
nat tourne his face fro the. Hauē mer-
cy and pyte on the poore / and gyue to
them almes as thy goodes wyl extēde.
If thou be ryche and haue greate sub-
staunce: gyuethan a large almes. If
thou haue but lytell yet gyue parte ther
of as thou mayst/ with a good wyl. If
thou haue nothyng/ yet at the leste loke
that thou haue a good mynde. This
doyng thou shalt spare for the a greate
rewarde in the day of necessite. For al-
mes wyl delyuer the frō all synne/ and
from deth that shulde folowe therupon.
And it wyl nat suffre this soule to come
in derkenes/but it wyl gyue the a grete
hope and trusse of saluacion/ whā thou
shalt appere tofore the face of god om-
nipotent. Also vnto this exhorteth vs
our maister Christe in the. xi. chapitre
of Luke sayng. * Date elemosinam:
et ecce omnia munda sunt vobis. Gyue
ye almes/and than all thynges be cleane
to you. For it is wrytten. * Elemosina Eccl. iii.
reclistit peccatis. Almes doth recliste vice
and synne. wherfore it foloweth in the
vte chapitre. * Elemosinam facete ne
dispicias. Dispyle nat to gyue almes.

Bge as it foloweth. ¶ Conclude cles
molinam in sinu pauperis. &c. ¶ Pryuely
put thyne almes in to the bosome of the
poore man / and tha it wyll pray for the
to god. For as it is in the thyrdre chapi-
tre of the same boke. ¶ **H**ic ut aqua ex-
tinguit ignem. &c. Lyke as water doth
quenche the fyre / so almes doth quenche
the payne ordeyned for synne. wherfore
my intierly beloued frndes I wyll ad-
uise you to vse ofte tymes to gyue al-
mes as I haue sayd tofore. And than
ye shall gretely make the seconde winge
of prayer. The whiche p[re]aier set aboute
with the other wyng of abstinencc and
this wyng of almes wyll ascende & sic
quyclykly vnto the celestiall countrey /
and there prepare for you a mansion or
dwellyng place / in the whiche ye shall
reste perpetually: with all blyssed an-
gels and sayntes: gyuyng reuerence
and honoure / laude and prayse vnceas-
singly / to the moste glorious Trinite.
Lui sit honor et gloria per infinita
secula seculorum. Amen.

¶ Thus endeth the treatise called the
Pomander of p[re]aier.

Impynted
at London in fletestrete at
the sygne of the George /
by Robertte Redman /
the yere of our lord

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